Rec'd H. C. Wright


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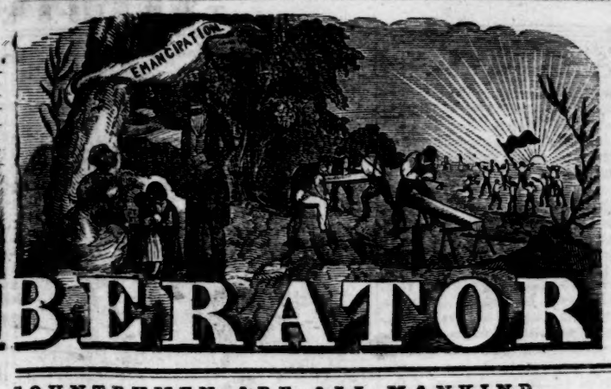
☞ NOTE.—Mr. ISAAC KNAPP, the late publisher, having transferred his interest in the subscription-list to Mr. GARRISON, for two years from the first of January, 1840, the pecuniary concerns of the LIBERATOR are now under the direction and supervision of a committee, consisting of the following gentlemen: FRANCIS JACKSON, SAMUEL PHILBRICK, ELLIS GRAY LORING, EDMUND QUINCY, WILLIAM BASSETT.




# THE LIBERATOR


WM. LLOYD GARRISON, Editor.

OUR COUNTRY IS THE WORLD---OUR COUNTRYMEN ARE ALL MANKIND.

OLIVER JOHNSON, Printer.

VOL. X.---NO. 10. BOSTON, FRIDAY, MARCH 6, 1840. WHOLE NO. 479.



AGENTS.

MAINE.—Jas. Clarke, *Wayne*;—Edward Southwick, *Augusta*;—A. Soule, *Bath*.

NEW-HAMPSHIRE.—Davis Smith, *Plymouth*;—N. P. Rogers, *Concord*;—William Wilkur, *Lyme*.

VERMONT.—John Bement, *Woodstock*;—Rowland T. Robinson, *North Ferrisburg*.

MASSACHUSETTS.—Wm. E. Kimball, *Topsfield*;—Moses Emery, *West Newbury*;—C. Whipple, *Newburyport*;—Isaac Stearns, *Mansfield*;—Luther Boutell, *Groton*;—B. F. Newhall, *Saugus*; W. S. Wilder, *Fitchburg*;—J. T. Everett, *Princeton*;—J. Church, *Springfield*;—W. & S. B. Ives, *Salem*;—Henry Hammond, *Dudley*;—Daniel G. Holmes, *Lowell*;—Josiah V. Marshall, *Dorchester and vicinity*;—Richard C. French, *Fall River*;—Wm. Henderson, *Hanover*;—Wm. Carruthers, *Amesbury Mills*;—Isaac Austin, *Nantucket*;—Elias Richards, *Weymouth*;—Edward Earle, *Worcester*;—Wm. C. Stone, *Watertown*;—A. Bearse, *Centreville*;—Israel Perkins, *Lynn*;—Elijah Bird, *Taunton*;—John Bailey, *New-Bedford*;—Alvan Waid, *Ashburnham*;—Saml. I. Rice, *Northborough*.—[☞ For a continuation of this list, see the last page, last column.]


## THE LIBERATOR.

### Interesting and Important Investigation--the Innocent Defended.

At a meeting of the New-Bedford Young Men's Anti-Slavery Society, held Feb. 17, 1840, the Report of the Committee appointed Nov. 18, in the case of Nathan Johnson, was presented and accepted, and directed to be published.

JOSEPH CONGDON, *Pres.*
WM. C. COFFIN, *Secretary.*

At a regular meeting of the Young Men's Anti-Slavery Society, held November 18, 1839, a committee was appointed to investigate the charges against Nathan Johnson. That committee have attended to the duty with which they were charged, and now present as the result of their investigations the following

REPORT.

Early in the month of November last, this community was thrown into a state of great excitement by a statement made at a public meeting, that certain persons, who had been residing for several years in the family of Mr. Nathan Johnson, who had once been slaves, but who had been brought to this town by their master, and supported here by him, had been taken by the individual with whom they had been living, and carried to Newport by him, with a view to their taking passage at that place for Darien, Ga.,—a place near which they had resided while they were held in bondage—with a certainty, that such would again be their condition, should they return. It was further stated, that, had it not been for the timely interference of a certain benevolent individual of this town, they would have departed for the south in the vessel in which they had engaged a passage, and that, consequently, they would have again been reduced to a state of slavery.

At a meeting of the New-Bedford Young Men's Anti-Slavery Society, which was held soon after these declarations were made, the present committee was appointed.

In order to give the subject that thorough examination which its importance demands, your committee would arrange the enquiry under three heads:

*First.* Who were these persons that were thus taken to Newport, that they might embark for Darien?

*Secondly.* How came they here—under what circumstances were they brought and supported here?

*Thirdly.* Under what circumstances did they leave this town for Newport?—Why did they go, and why did Nathan Johnson, under whose protection they had been placed by their former master, not only consent to their leaving, but assist them in doing so?

*First.* Who were these persons?

On Saturday, the 21st day of June, 1834, the sloop NORTHERN LIBERTY, Capt. Lake, arrived at this port. On board of that vessel were six passengers—Patrick Gibson, a wealthy planter of Georgia, a colored woman, called Betsey Gibson, and four colored children—three girls and a boy. Two of the girls, Helen and Jane Gibson, were daughters of Betsey: and the mother and her two daughters, as well as Margaret Molyneaux, the other girl, and the boy, had been, until emancipated by this voluntary act of their master in permitting them to place their feet on a free soil, the slaves of Mr. Gibson, by whom, and with whom, they were brought to this town.

Mr. Gibson did not attempt to conceal the fact, that, towards Helen and Jane, he stood in the relation of father. They were his children, and the woman who was with them was their mother.

The boy did not tarry here long—he soon after returned to the South. Betsey Gibson, her two daughters, Helen and Jane, and Margaret Molyneaux, have resided in this town ever since their arrival in 1834; and are the persons who were taken to Newport in November last, that they might take passage for Darien.

*Secondly.* How came these persons here—under what circumstances were they brought and supported here?

The manner of their coming has been stated. It is for us, under this head, to enquire, what object Mr. Gibson had in view, in bringing these people to this town.

It has been said, that Gibson was a wealthy planter of Georgia. He owned and resided upon Creighton Island in that State; but, it is believed that he was a native of Scotland. The island is about two miles long, and rather less than a mile in width, and is about sixteen miles from Darien. A person who knew him from 1818 to 1831, and frequently assisted him at his plantation, described him as a very kind master, anxious for the welfare of his dependants. He had formed several plans for the benefit of his slaves, all having in view their emancipation. He proposed, at one time, to purchase an estate in the island of New Providence—at another, to go to Van Dieman's Land. These benevolent intentions he did not live to accomplish. Although he failed to carry into effect either of the plans he had formed for a general emancipation of his slaves, his sense of justice, prompted, doubtless, by that affection which a parent cannot but feel towards his offspring, induced him to take immediate measures to release his own children, with their mother, from the horrors of slavery, and place them in a situation where they could receive that culture, to which they were entitled as moral, intellectual and accountable beings. Having determined not only to make his children free, but to educate them, he, of course, directed his attention to a residence for them in a free State; for in the enlightened and chivalrous State of Georgia, the colored skin was not only the badge of perpetual servitude, but of moral and intellectual darkness.

A vessel was found bound to Massachusetts, and on board this vessel, the sloop NORTHERN LIBERTY, may we not with propriety suppose the *name* had something to do with the choice which Mr. Gibson made of a vessel to carry himself and children to a soil of freedom?) this kind father, and may we not say *husband*, placed his two girls, with their mother, and two other children from his plantation, and sailed for New-Bedford.

On his arrival here, before he had provided any place for the abode of those he had brought with him, he stated to several persons the object of his bringing them to New-Bedford. The children were to be educated; and one of his first enquiries was for a suitable person for them to reside with, who would take a proper care of them, and see that the means of moral and mental improvement were provided for them.

Upon his making these inquiries, he was recommended to Mr. Nathan Johnson, as a suitable person to take charge of the family, to make suitable provision for their comfortable subsistence, and see that the children had the means of education placed within their reach.

An agreement was made with Mr. Johnson. Betsey and the children became members of his family, in which they have constantly resided to the present time. Ample provision was, from time to time, made by Mr. Gibson for their support; the accounts presented by Mr. Johnson for his expenditures for board, clothing and schooling, were promptly paid; and nothing occurred during the life of Mr. Gibson to contradict the belief, which the fact of his bringing them here, and his own declarations, were calculated to inspire, that he was determined to do every thing for them that justice or affection could demand.

Not long after his first visit, he returned to New-Bedford, and seemed highly pleased with the opportunity of seeing his children, and witnessing their improvement.

In this connection, your committee would beg leave to glance a moment at the correspondence of Mr. Gibson with Mr. Johnson, in relation to this subject.

From Aug. 1834 to Feb. 1837, both months inclusive, seventeen letters were received by Mr. Johnson from Mr. Gibson. In the view of the Committee, this correspondence is interesting and important; not only because it shews how much Mr. Gibson had at heart the welfare of those from whose limbs he had knocked the shackles of slavery, and for whose minds and hearts he had provided needful culture, but because it exhibits the general character of the man, and confirms the testimony which we have derived from other sources, of his kindness to and affection for his slaves, and of his intention to place them all in a state of freedom. And more than this—it shews how free this wealthy planter of Georgia was from that cruel and unnatural prejudice which prevents many of the white citizens of the United States north of Mason's and Dixon's line, from extending to those who are

'Guilty of a skin not colored like their own,'

the common courtesies of civilized society. The letters of the wealthy planter Gibson to his colored friend, Nathan Johnson, contain not a tittle of evidence that the writer entertained any feelings of superiority over the individual he was addressing.

Of course, it is impossible for your committee to present in this report, the whole of this correspondence. It is not necessary. The tenor of all the letters is so nearly the same, that it is only required, for its just appreciation, that we should give an opportunity for a perusal of a part of them.

The committee will make no selection, but take, as a fair sample, the first three. They are not long, and will be given entire.

SCHENECTADY, Aug. 7, 1834.

MR. JOHNSON:

DEAR SIR—Capt. Howland will inform you, how I was in New York. I did not improve any by the vapor bath, or by medicine I took—it made me a great deal worse. I have got over its bad effects. I start this afternoon for Saratoga Springs, where I shall remain for two weeks—then will proceed to the Falls of Niagara. I shall not be in Bedford till some time next month, or beginning of Oct. I hope Helen, Jane and Margaret are getting along, and improving fast in their learning. Capt. Howland informed me, when I saw him in New York, that Tobey (the boy mentioned as coming to New-Bedford with Mr. Gibson) did not know if he was to stay with you or Mr. Cole. I thought you were to board him for his work—if you have no employ for him, I will pay his board. I had letters, before I left New York, from Major Thomas and from Creighton Island. The people are all well, excepting Pardon and Nancy.

Yours, PATRICK GIBSON.

*Give my best respects to Mrs. Johnson.*

NEW YORK, Oct. 11, 1834.

MR. N. JOHNSON:

Dear Sir—I shall send the goods by Capt. Howland, and thirty dollars in cash. I think the stuff for cloaks will answer for the children. If the piece of white cloth is too fine, you can exchange it for a piece that may suit better for the purpose—it cost 18c a yard.

*Be sure and give the children plenty of blankets in the cold winter nights, and any thing they want you can get for them.* Write me now and then, how they do, and how they come on. I shall write you. *No peaches to be had. Give my respects to Mrs. Johnson.*

Yours. PATRICK GIBSON.

CREIGHTON ISLAND,
Monday, Nov. 17, 1834.

MR. JOHNSON, New-Bedford.

Dear Sir:—*No doubt the children are anxious to hear from home.* I got here three weeks ago, after a passage of ten days from New York. I found all here well. *Grandma Cloey is anxious to hear from Betsey and the children.* Be sure and write very soon. *Tell Helen she ought to be able to write to her grandma. I hope they are learning to read fast. Be sure and keep them close at school, and don't let them want for any thing that is necessary for their comfort and good.* Did the articles I sent from New York by Capt. Howland answer? Billy, Daniel, little Harry and their mother, send their kind thanks for the clothes sent them by Tobey. Greenwich is in Savannah with Mr. Molyneaux. *Tell them that grandma Cloey will come in the summer and see them; and tell Maggy that her mother will also come and see her, and to be a fine girl and learn her book. Grandma Cloey, Lucia, Granny Dido, Nan, Charlotte, Louisa, Cuffee, Tobey and every one, send their love to them all, and 'how do.' Write me how they are doing at school, and give my kind respects to Mrs. Johnson.*

I am, dear Sir,
Your most obedient,
PATRICK GIBSON.

From these samples, a correct idea can be formed of this correspondence. It is the same throughout—the same anxiety for the comfort of all, and for the improvement of the children; the same affectionate regard manifesting itself in taking pains to communicate the kind wishes of relatives and friends entering into their feelings, and participating in their enjoyments; and, we may add, the same gentlemanly courtesy, which leads him to address the person, in whose care he had placed those who were so dear to him, as a 'man and a brother,' and to present his 'kind respects' to his wife.

In his next letter he says, '*he was glad to hear that the children were well, and that they were improving in their reading at school.*' He speaks of the cold weather, and adds—'*Be sure and not let the children or Betsey suffer for clothing.*' Again, he is the bearer of friendly greetings from grandma Cloey, *and all the others*, and sends his 'how do' to them all.

His last letter, which is dated in Feb. 1837, exhibits the same feelings, and is, in every respect, as kind and affectionate as either.

What has now been presented of the correspondence of Mr. Gibson must, it is thought, bear out the committee in the remark, that they have ventured to make in relation to it, that it is 'important and interesting:'—important, as showing the character of the man, and his intention with regard to the individuals he had emancipated—interesting, as an exhibition of affectionate regard and generous courtesy on the part of a wealthy white man towards our brethren of African descent, as rare, as it is commendable and just. It is believed, that a series of letters cannot be produced in this country, which, in these respects, are so deeply interesting as those of which we are speaking.

The next month after the date of his last letter, Patrick Gibson died. The correspondence in relation to the children and Betsey, was after that event carried on mostly by Mr. Edmund Molyneaux, Jr. who is mentioned by Mr. Gibson in his letter to Mr. Johnson, of Nov. 1834. He continues to make remittances for their support, and confines himself in his letters, except so far as will hereafter appear, to pecuniary matters. There is no longer either affection for the children, or courtesy to Mr. Johnson.

We have now finished our second inquiry—How came these persons here—under what circumstances were they brought and supported here?

The third head of enquiry we have proposed, is as follows: Under what circumstances did they leave this town for Newport? Why did they go, and why did Nathan Johnson, under whose protection they had been placed by their former master, not only consent to their leaving, but assist them in doing so?

And this is the main enquiry. The committee have spared no pains to possess themselves of all the facts in relation to the departure of Betsey and the three girls from the town, and will now proceed, as briefly as possible, to spread them before the society.

It will be seen by the statement of Capt. Joseph Howland, the individual named in the first part of this report as being intimate with Mr. Gibson, that the latter had it in contemplation to move, with all his slaves, to some place where they could enjoy their freedom—two places being named by him, as well calculated for his purpose. It should be remembered, that, at the time of this conversation with Capt. Howland, the dark cloud of slavery still rested upon the British West India Islands. Of course, neither of *them* could be thought of as a proper residence for the emancipated slaves. But the time was coming, and soon did it arrive, when that cloud was to be lifted and dispersed by the glowing sun of British justice and philanthropy; and then to what place would a man, desirous of giving freedom to those whom he knew he was wrongfully holding in bondage, and that man a Briton, be more likely to fix upon than the island of Jamaica? Let it be remembered, that Gibson was a Scotchman, and his friend Molyneaux an Englishman.

We have already stated, that after the death of Mr. Gibson, the correspondence in relation to Betsey and the children was carried on by Mr. Molyneaux. Before the death of Mr. Gibson, one letter was received from him, enclosing, as he says, 'by request of Mr. Gibson,' a remittance to Mr. Johnson. This gentleman was a particular friend of Mr. Gibson. In the *third* letter that Mr. Johnson received from Mr. Gibson, Mr. Molyneaux is mentioned as having with him at Savannah a friend of the party in New-Bedford. In the second letter received from him after the death of Mr. Gibson, he says, 'I think it likely that Betsey and the children will return to Georgia this fall.' This letter was dated August 15, 1837. It seems, however, that nothing was further said about a removal of these individuals from this town, until the spring of 1839. In a letter dated April 19th of that year, Mr. Molyneaux says, '*I am making arrangements with my friend Robert Johnson of Newport, R. I. to send Betsey, and the children with him, to Jamaica; and I request you will send them to Newport, or wherever Mr. Johnson fixes to sail from. Send your account to me after their departure, and it shall be settled.*'

The subject is continued in the next letter, dated May 17, 1839. '*My friend Robert Johnson, of Newport, is soon going to Jamaica, and will take charge of Betsey and the children. When he requests you, I wish you to take them to New York, and see them safe on board. Send your account to Savannah, and I will remit you as formerly.*'

Betsey and the children did not go, for reasons which will be mentioned hereafter. The following August, Mr. Molyneaux writes as follows:

'My friend Mr. Robert Johnson of Newport, having informed me *that you did not send Betsey and the children to Newport, that they might accompany him to Jamaica as I had directed*, I have determined not to pay any more money for them. If you will make out your account to the *30th of June* last, and send it to me to Savannah, I will pay it; but you must not expect any more money from me, either for board, or clothing, or education. As you have thought proper to *prevent the people going to Jamaica*, I suppose it is your intention to pay for their support in New Bedford. I again repeat, that I shall pay no more money for them. *Betsey's relations will soon be comfortably settled in Jamaica.*'

Under date of Sept. 23d, he writes:

'Your charge for board from June 30th, I cannot pay. Betsey must now support herself by her own labor. *My orders for Betsey's going to Jamaica ought to have been obeyed.* You ought to have turned her out of doors.'

Finally, on the 14th of Oct. the correspondence ends with a letter, from which the following extract is made:

'If Betsey and the children are willing to go to the South, you may ship them in some sloop to Darien, not to Savannah, entering them at the Custom-House. Capt. Howland, who brought them,* will make the arrangements, and I will pay their passages, as well as your bill to the time they leave. If they do not go, I will pay no more. *Betsey's father and mother go to Jamaica in January next.* I go to Savannah in a day or two, and if Betsey goes to Darien, I will meet her there.'

It should be here remarked, that, previous to the date of the last letter, Mr. Johnson had had an interview with Mr. Molyneaux in New-York. Nothing was said, at that interview, respecting a removal of the family. Mr. Molyneaux treated Mr. Johnson rather coolly, heard what he had to say in explanation of his account which had been declared by Mr. Molyneaux to be, in some respects, unsatisfactory, and having expressed himself satisfied with the explanation, said no more. Mr. Johnson had previously written to Mr. Molyneaux to inform him why it was that Betsey did not embark with his friend Robert Johnson from Newport for Jamaica.

Such, then, was the state of the correspondence between Johnson and Molyneaux, when it was decided, in November last, that Betsey and the children should take passage in a vessel bound from Newport to Darien. It should be understood, that the vessel was to clear at Providence, and stop at Newport, to take the passengers on board.

Here the question arises—and it is the only question which the committee are bound by the resolution of the Society to examine—had Nathan Johnson, at the time, any reason to doubt the fact, that Mr. Molyneaux intended to carry these persons to Jamaica, and there leave them in comfortable circumstances? The committee have, after a minute examination of the facts in the case, arrived at the conclusion, that he had no reason to doubt the good faith of Mr. Molyneaux, and that he was bound to believe, from the facts before him, that the benevolent designs of the master and father, as exhibited by his bringing them to this place, and here supporting and educating them, were to be carried out by his friend Mr. Molyneaux.

Again, let us look at the correspondence of Mr. Molyneaux. In the spring of 1839, he says, 'I am making arrangements with my friend Robert Johnson, of Newport, to send Betsey and the children *with him* to Jamaica,' and in the next letter, dated a little later, he informs Mr. Johnson that the arrangements are completed, and that his friend will take charge of them, if they are brought to New-York, and placed on board the vessel in which he was to sail for Jamaica. Was such an arrangement made? Of this there can be no doubt. Mr. Robert Johnson, the friend of Mr. Molyneaux, was at Newport out of health. Fearing that the persons here, whom he had promised to take under his care, might not be apprised of the time of his departure, and to prevent any delay, he sent an individual over to this town, to give the necessary information. Mr. Robert Johnson sailed from New-York for Jamaica in June. He was accompanied by his daughter who died on the passage, and soon after the arrival of the vessel, he also died.

Here, then, the evidence is clear that an arrangement was made for the safe conveyance of these people to the island of Jamaica. Mr. Molyneaux states, in the first letter, that he expects to send them to Jamaica with Mr. Johnson—then says that the arrangements are completed—condemns Mr. Nathan Johnson for preventing them from going to Jamaica—informs him that Betsey's relations will soon be comfortably settled in Jamaica—says, that his order for Betsey's going to Jamaica ought to have been obeyed—and finally closes with saying, that Betsey's father and mother go to Jamaica in January next. Could Mr. Johnson, could any one have supposed, for a moment, that he did *not* intend to send them to Jamaica?

It seems to the committee, that it would be a waste of time to discuss this subject further.

But why was it that these people did not go to Jamaica, when Mr. Molyneaux made the arrangements for them to accompany his friend Robert Johnson? We are prepared with an answer, which covers the whole ground in a few words. *Betsey would not go.* She states to the committee, that when the arrangement was made, and she was called upon to leave this place and go to Jamaica, she did not know that any of her friends were going there. It will be seen, that in the letters from Mr. Molyneaux, announcing his intention of sending them to Jamaica, nothing is said respecting her connexions. It was from letters received after she had refused to go, and after Mr. Johnson had sailed, that she learned the fact that her father and mother were to be settled in that island. No wonder that she refused, when she had no reason to suppose that she should meet with a single human being who would look upon her with kindness; she was to go to a land of strangers, and, to use her own language, she suffered so much when she came to this place, from finding no one with whom she was acquainted, that she was determined not to place herself in such circumstances again.

With this determination of Betsey, Mr. Johnson did not think it proper to interfere. An explanation was made by him of the facts, after which it would appear that Mr. Molyneaux again renewed the subject of a removal. Betsey was now ready to go, and the children were also willing. The former, as she herself informs the committee, never doubted the integrity of Mr. Molyneaux. She believes that she would have been comfortably settled at Jamaica, had she gone to the island with Mr. Robert Johnson. Her father and mother were to be her companions in the land of freedom, to which she was to go with her children, and she and they were ready to sail for the south, there to meet with their friends and embark for Jamaica. 'Betsey's father and mother go to Jamaica in January next,' are the closing words of Mr. Molyneaux's last letter.

Betsey was aware that some of her friends doubted the propriety of the step she was about to take. The committee have it from the best authority, that when questioned as to her expectations, and informed of the danger which she might encounter by taking such a step, she replied, that she would put her trust in God, and that she would go.

We have a certificate signed by an intelligent member of our Society, which, in this connection, is of much importance. David W. Ruggles says, in the statement which we have under his own hand, that 'hearing that Mrs. Gibson and family were about to leave town, he called to see them.' 'We had,' he continues, 'some conversation about their going to the South. The woman said that she had made up her mind to go, and trust in God. Nathan Johnson remarked, that it seemed almost like going into the lion's den, and that there was great danger that they would be again enslaved, and at the same time said that he should feel almost unwilling to go; and if it was for himself, he would not, but that he felt confident from his last letter from Mr. Molyneaux, that they would be sent to Jamaica. Mrs. Gibson said, that Mr. Gibson had frequently told her that it was his intention to settle the family somewhere under the British Government.

This is the substance of a conversation I heard a day or two before the family left town.'

Under these circumstances, can any blame be attached to Mr. Johnson for the course pursued by him? We think not. We are satisfied, and it is thought that the facts which have now been set forth, must satisfy all others, that he was warranted in entertaining the belief that Mr. Molyneaux, in the steps he was taking, was carrying into effect the benevolent intentions of his deceased friend. He could not have had any other belief. All the acts of Mr. Gibson, from the moment of his setting his foot on our soil to the time of his death; and all the acts of his most intimate friend and confidential agent, Mr. Molyneaux, tended to inspire such a belief—and to have thought, for a moment, that it was the intention of Edward Molyneaux to have kidnapped these dearly beloved children of his deceased friend, and those children's mother, and carry them again into slavery, would have been in opposition to all the principles upon which the mind acts in arriving at correct conclusions.

We therefore repeat what we have before said, that when Mr. Nathan Johnson started for Newport with Betsey and the children, to take passage for them to Darien, he was doing what it was his duty to do under the circumstances in which he was placed.

We here bring to a close the third head of our inquiry.

But it may not be travelling too much out of the course pointed out by the society's resolution, to pursue the general subject somewhat further.

Betsey and the children did not take passage for Darien, according to the arrangement made by Mr. Johnson, but returned to New Bedford. Why did they not take passage in that vessel?

The answer to this question is, because Mr. Johnson would not permit them to do so.

He had decided, long before any individual from New Bedford arrived in Newport to interfere in the matter, that he would not be discharging his duty towards those individuals, if he should permit them to take passage in that vessel. And why? Because he found that, in order to do so, he must clear them at the Custom House as *slaves*. This he would not, could not do. He knew that they were free, and he revolted at the thought of doing any act that would, in the remotest degree, countenance the belief, that they had not been completely emancipated. Had he entered them as slaves at the Custom House, he would have given the lie to every declaration which he had made in relation to them, and denied the fact established by the laws of Massachusetts, that the act of their master in bringing them to this State, made them free forever.

The committee have every reason for believing, that the conduct of Mr. Johnson, at Newport, was in every respect such as might have been expected from a man charged with the guardianship of individuals trusting alone in his protection, full of a just abhorrence of slavery, and having a full knowledge of the peculiar circumstances in which these individuals were placed. For this opinion, they are not left to conjecture. Desirous of obtaining all the facts that could throw any light on this transaction, they wrote to a gentleman attached to the Custom House at Newport, requesting him to call upon the officer to whom Mr. Johnson applied for advice and assistance, and obtain a statement of all his proceedings. Prompt attention was paid to our request, and in a few days after it was made, a reply was received from the naval officer at Newport, Capt. Isaac Burdick, enclosing a statement made to him by the Collector of that port, of all the facts and circumstances which came to his knowledge. Justice to Mr. Johnson and to the subject demand that this letter should be given entire. It is addressed to Capt. Burdick.

NEWPORT, Feb. 3, 1840.

*Sir*:—In compliance with your request, I herewith furnish you with the facts, to enable you to reply to the interrogatories of Mr. Congdon. The sloop Florida did not clear from this district—consequently, I know nothing of her; but at or near the time mentioned, a colored man, who, I suppose, was Johnson, applied to me for advice in relation to shipping a young colored woman and several children to Darien. I inquired if they were slaves; to which he replied that they were not. I then informed him, that free persons could not be entered or cleared at the Custom House. He then said that there was a schooner in port bound to Darien, and inquired if I thought it would be safe to send them in her as passengers. I told him that I would make inquiry as to the vessel and master, and let him know immediately. On inquiry, finding nothing satisfactory in these respects, and understanding from further conversation, that the persons in whose behalf he applied were manumitted slaves, whom he wished to transport to the British Consul in Georgia, to be reshipped thence to some other place, and for whose safety considerable anxiety seemed to be felt, I advised him, under the circumstances, not to run the risk of sending them with an unknown person, but to let them await some more favorable opportunity. I know nothing as to the arrival of any person from New Bedford in connexion with this business; and have only to remark, in conclusion, that I was much pleased with the conduct and deportment of Johnson in the whole affair. He seemed to be sensible that he was acting under much responsibility, and evinced great anxiety for the safety of his charge, whom he represented as young persons who had been sent to the north for their education. This statement is given to the best of my recollection.

(Signed) WILLIAM LITTLEFIELD,
To Capt. Isaac Burdick. *Collector.*

Capt. Burdick, in his letter enclosing the foregoing, remarks, 'that Mr. Littlefield was much pleased with Johnson's conduct.' Such testimony as this needs no comment. The conduct of Mr. Johnson, at Newport, cannot, in any way, be reconciled with indifference on the subject of slavery, or a disregard of the welfare of the females under his protection.

After the decision not to take passage in the vessel, they could not immediately conclude as to the best course to be pursued. It was thought an embarkation might take place from New York under more favorable circumstances, and the question as to the propriety of proceeding to that city to see what could be done, was under consideration, but undetermined, when the arrival of Mr. Rodman turned the scale in favor of returning to New-Bedford.

[To be concluded next week.]

* This is a mistake. Capt. Howland did not command the vessel that brought them. He was, however, the captain of a sloop, and being intimate with Mr. Gibson, Mr. M. would be very likely to suppose that they came north in his vessel.

### Highly Interesting Letter from a Native Hindoo.

We are indebted to a friend for liberty to publish the following highly interesting letter, received by Professor William Adam of Harvard University, from a young native Hindoo of Calcutta. Mr ADAM, as many of our readers are probably aware, resided for many years in India, and was deeply interested in every thing that concerned the moral and intellectual welfare of the native inhabitants. It is proper to say, that Mr. Adam requested, through the gentleman to whom we are indebted for the letter, that all the personal allusions in it to himself should be omitted. As this, however, could not easily be done, without mutilating or obscuring some important sentences, we have taken the liberty to publish it entire.

We are happy also to be able to announce, that Mr. Adam has in preparation, and will speedily publish, a series of letters on '*the law and custom of slavery in British India*,' a book which cannot fail to contain much valuable and curious information, on an important subject, about which at present very little is known.

We cannot help stating as a curious fact, and a proof of the excessively morbid state of feeling existing in this community, that the following letter was placed some time since, at the disposal of the editor of the *Christian Register*, who, after keeping it for several weeks, omitted to publish all the most interesting part of it, relating to George Thompson, and the society of British India,—probably because he was *afraid* to allow the name of George Thompson to appear in his columns. Really, it is high time that such puerile fears were banished from the columns of religious newspapers, which, in some matters at least, do seem to be resolved to carry off the palm over all competitors, for a no very enviable notoriety. It used once to be said, of a weak and timid person, that he was as silly as an old woman. The comparison seems likely to be changed; and if things go on as they have done, when seeking to describe the excess of timid folly, men will say—as weak as a religious newspaper. But we are keeping our readers from the LETTER.

CALCUTTA, July, 1839.

WILLIAM ADAM, Esq.

MY DEAR SIR: Since your departure, I have not done myself the pleasure of writing to you before now. After the arrangements were entered into with you for the transmission and subsequent dissemination in England of local information, you have been, perhaps, surprised at our uninterrupted silence, and attributed it to the slumbering apathy which so universally seizes the native mind, soon after the days of our boyhood. So far as I am individually concerned, this would be the truth. Were I disposed to plead excuse, I might say, that my indifferent health, increased business, family troubles, and want of ability, have prevented my communicating with you. But I feel it within me, that, notwithstanding these unfavorable circumstances, had I the enthusiasm of an Englishman, the abhorrence of oppression and the love of freedom which burn in his bosom, I could not sit down idly, and leave the work of regeneration in this country to be done entirely by philanthropic foreigners, unaided by the efforts of the natives, nor even cheered by their grateful acknowledgements.

For some months past, I had witnessed with unfeigned pleasure, that Indian affairs were gaining interest in England. It was with no ordinary sensations that I awaited, at such a time, to see your advent in London announced. But little did I expect that I should hear of your arrival, and the establishment of a British India Society, at the same time. It is very gratifying to observe that you have been able so soon to put your plan into operation. The master mind of Brougham is a great acquisition. And the co-operation of such tried friends of India as Col. Briggs is a matter of equal congratulation. The name of Thomas Clarkson, 'the friend of man,' will enlist the sympathies of the abolitionists in your behalf. I hope every successive mail will bring us accounts of the progressive prosperity of the society. Should its transactions be published, please to remember me as a subscriber; and my correspondents, Messrs. Kelsalls and Co. of Manchester, have been requested to pay to you whatever may be the charge on this account. I have directed the proprietors of the Friend of India to send you their paper regularly, which I beg you will be kind enough to accept as my humble contribution to the society. I have been rather disappointed in not seeing the prospectus published in the Calcutta papers. The Indian press, consequently, has been silent on the subject, with the exception of very short and passing notices taken of the Institution in the Friend of India, Commercial Advertiser, Gyanan eshn, and some of the Bengallee papers, in all of which your name is mentioned in terms of commendation. I cannot help thinking that it is essentially necessary for your society to have correspondents here regularly to communicate to you the latest intelligence on useful and interesting subjects. Whether for this purpose an organized society in Calcutta, with branch establishments in various Mofussil stations, will be the best arrangement or not, you will no doubt take into your consideration. I only hope to learn, should you be so kind as to favor me with a reply, that some such arrangement is in progress.

24th Aug. 1839.

The foregoing, my dear sir, was written last month; but, from a pressure of business, I could not finish the letter in time for the 'Water Witch,' by which I intended to despatch it. Since then, I have received from my excellent friend Mr. Thomas Anderson of Liverpool, (formerly of Colvin & Co's house in Calcutta,) the Sun newspaper of the 3d June, containing the prospectus of the 'British India Society,' and a full report of its first or preliminary meeting. This interesting paper I have perused not once, but several times, with deep emotion. I have shown it to several of my native friends, and they all enthusiastically admire the disinterested motives of the supporters of this noble institution. That the proceedings might be generally known, I sent the paper to Mr. Smith of the Hurkaru, with a request that he might reprint them in his paper, and this has just been done. Perhaps on the hitherto neglected subject of the amelioration of British India, so long, so eloquent, and so animated a speech as that of GEORGE THOMPSON, has never before been heard in Great Britain. It is a matter of deep regret, that his statements, on this occasion, border, as I believe, on exaggeration—the result of his unbounded enthusiasm. I should think it is your opinion, that a more moderate, but equally eloquent appeal to the right feelings of Britons, coupled with a firm remonstrance with the Government, is more likely to command attention, and consequently more likely to ensure the object for which the British India Society is established, than the tone which has been adopted on this occasion. I do not, however, mean to say, that my humble opinions are opposed to those of Mr. George Thompson. On the contrary, I agree with him in the general tenor of his observations; and, from my own personal experience, limited as it is, I could supply a few striking facts corroborative of some of his statements. But I drop this subject, for the present, to make room for some other matters which I intend to notice.

You have no doubt heard of the proposed establishment of a Pautsaulah or vernacular school in connection with the Hindoo College on an extended scale, and to be conducted on improved principles. I hear that Rara Chunder Surmah, who was formerly the law Pundit of the Government Sanscrit College, and who was most unjustly dismissed, is to be the head teacher of this Institution. An elegant house for this purpose is now being built by Moodusodun Roy, a native architect of some note. A subscription confined entirely to natives has been set on foot to raise a fund for defraying the expenses of the building, which will cost about 8000 Rs. Its site is on the north east of the Hindoo College, opposite to the house in which the late Dr. John Tytler used to live. The ground was originally purchased by the Committee of the Evangelical Fund, for the purpose of building a church and house for the Rev. Krishna Mohona Baneryea. But the proximity of such an institution to the Hindoo College was looked upon with jealousy by the College Committee, and, after much correspondence, the projectors of the church yielded to the Committee, and accepted in exchange a piece of land in Cornwallis Square, where the church and house are now completed. The most active promoter of the Pautsaulah is Mr. Hare, who has really done more for India, than all the members of the Education Committee put together. He has been seconded in his zeal by Baboo Prosono Coomar Tagore, and by other native managers of the College. The Bengallee *Shadhu Bhasha* (i. e. the pure vernacular Bengallee) is to be the medium of instruction. The boys of the college may avail themselves (and doubtless many will) of the opportunity of learning good Bengallee in the school. A complete set of vernacular school books, including readers, arithmetic, epistolary composition, geography, &c., are now being prepared. They are to be on the same plan as the English school books used in the Government schools. It is also in contemplation to teach the higher classes Hindoo and Mahomedan Laws, and the Company's Regulations in Bengallee. Brief Treatises of History, Geometry, Natural Philosophy, Chemistry, are also to be prepared. And the practice of composing in Bengallee will be attended to. If you should wish to see these books, I think I will be able to send you a copy of each, when they are printed and published. On the 14th June last, Mr. David Hare laid the foundation stone of the building here alluded to, in the midst of a large concourse of natives and Europeans. Among the latter were present several members of the Education Committee, with Sir Edward Ryan at their head. You may have already heard with some degree of surprise, that on this occasion Sir Edward spoke with great warmth in behalf of this Institution. After the practical indifference shown by himself and his colleagues to vernacular education, it did not seem to me very consistent in them to aver, that the object for which they have been striving for years is the education of the people through their own tongue, and that the better education of a few in English was only a preparatory measure, so that those who in this manner acquire the science and literature of the west, would hereafter communicate their knowledge to the mass of the people in their own language. If Mr. Trevelyan had been here, he would, I fancy, have protested against this opinion.

Such is the activity of the members of the Education Committee, that its Annual Report of 1837, has only been lately published. I have sent this Report per 'Santon' Capt. Huxtable, to my friend Mr. Anderson, who will probably hand it to you after perusal. Mr. H. T. Prinsep's slap at his fellow members, at the conclusion of the Report, with reference to vernacular education, will amuse you. The appendix, which concerns the Medical College, is by far the most interesting portion of the pamphlet. The secondary school of medicine, herein referred to, is about to be established. What is your opinion of the proposal of the Medical College Council, to send half a dozen of their best youths to England, to finish their medical education, and come out to India after having obtained diplomas? In my humble opinion, I do not think the importance of the object justifies the great expense it would entail. I am disposed to think that the proposers in their enthusiasm, have drawn an overwrought picture of the benefits that will attend their plan. The fondest anticipations of the friends of the Medical College have been realized in the success which has attended this noble Institution. Since the four students, who passed a successful examination in November last, four or five others have undergone with equal credit similar examinations. Of those who have accepted of Government employments, there is one at Delhi, another at Agra, and a third at Allahabad. Another is about to be sent up to the tea cultivations at Assam, and three or four more will probably be soon engaged by Government. They get 100 Rs. monthly to begin with, and are also permitted to practise. This I think is a fair beginning, and the students seem to be tolerably contented.

You will be gratified to learn that the demand for Bengallee newspapers is on the increase among the native community. And the most striking proof of this, is the

lee, and will then endeavor to circulate it amongst the native community as extensively as I can. I do not anticipate that much good will result from this. But at least an endeavor ought to be made to apprize the natives that there are hearts in a far foreign land, that can feel and sympathise with our distressed condition.

I must now close my long letter, which I wish I had the ability to make worthy of your perusal. I believe I am not wanting in the desire to make myself useful, but I am sadly deficient in perseverance. And unless I become better informed and more industrious, I am afraid you will have to give me up as an unworthy and illiterate correspondent.

With the sincerest and most grateful thanks to the founders and supporters of the 'British India Society,' and the most ardent wishes for its success, believe me to remain,

My dear Sir, with great respect,
Yours sincerely,
RAM GOPAUL GHOSE.

## SELECTIONS.

From the Emancipator.

### Foreign.

By late arrivals we have received the British Emancipator, to Dec. 27, and other English papers. The B. E. is to be discontinued and its place to be supplied by an official paper emanating from the B. and F. Anti-Slavery Society.

Mr. Sturge has been on a tour, in behalf of the B. and F. A. S. Society, among the active abolitionists of the North of England, to give information respecting the present state of slavery and the slave trade, and to awaken an increased interest in regard to the 'General Conference of Anti-Slavery Delegates,' to be held in London on the 12th of June. Numerous meetings were held for this purpose at Kindale, Carlisle, Shields, York, Leeds, Sheffield, &c. and in every instance resolutions were adopted expressive of a readiness to co-operate with the B. and F. A. S. Society; and to give a cordial reception to the convention.

Joseph Sturge was proposed during his absence, as a candidate for Parliament from Birmingham. His letter, explanatory of his political views, is a model of precision, frankness, independence, and deep devotion to truth and righteousness above all other interests, which we should like to see imitated by the American candidates, but which we never can see, of course, while men are supported for their attachment to parties that are themselves bound hand and foot at the chariot wheels of Juggernaut.

The abolitionists of France are to be represented at the London Conference by that pure-minded philanthropist, M. H. de St. Antoine. At a public dinner in Paris in honor of the social reforms recently introduced by the Sultan of TURKEY, M. de St. Antoine gave a toast, which was received with the greatest enthusiasm, 'To Messrs. Alexandre de Laborde, Honorary Secretary of the Anti-Slavery Society, M. H. Passy, and Messrs. Clarkson and Buxton.' This shows the social standing of abolitionists in France.

A misunderstanding of the result of the U. S. District Court in November, seems to have occurred among our friends in England. The proceedings, it will be recollected, were arrested by the sickness of a material witness, (the interpreter from the Br. brig Buzzard,) on behalf of the Africans. It is stated in an English paper, that the proceedings were arrested by an order from the President for the immediate surrender of the Africans to Ruiz and Montez, and that this order was carried into effect and no other hope remained to the captives, but from the vigilance of the British cruisers in intercepting and bringing them under the protection of the Common Law.

Our friends will be pleased to learn, that the President of the United States dare not interfere with the judicial tribunals of the country, and that these unhappy persons are now under the protection of the Common Law, from which, we believe, they cannot be wrested by any power in this country, provided the committee on their behalf shall be furnished with the pecuniary means for carrying out their defence. That the British government is fully aware of the importance of this case, may be seen by the following official letter from Lord PALMERSTON to the London Anti-Slavery Committee. It is possible that Don Montez will find that, in taking leg-bail from New York to Cuba, he has jumped out of the frying-pan into the fire. We wish the British government would propose to our own a united national effort to send these people to their own native *spot*.

'FOREIGN OFFICE, Dec. 3. *Sir*—With reference to the memorial of the British and Foreign Anti-Slavery Society, dated the 1st November last, on behalf of the negroes who took possession of the Amistad, and were subsequently carried to New London, in the United States of America, I am directed by Viscount Palmerston to state to you, for the information of the above-mentioned society, that his lordship has directed her Majesty's minister at Washington to interpose his good offices in their behalf, in order that they may be restored to liberty; and his lordship has further instructed her Majesty's charge d'affaires at Madrid to call upon the Spanish government to issue immediately strict orders to the authorities of Cuba, that, if the request of the Spanish minister at Washington is complied with, the negroes in question may be put in possession of their liberty. Her Majesty's charge d'affaires at Madrid has likewise been instructed to urge the Spanish government to cause the laws against the slave-trade to be enforced against Ruiz and Montez, and against all other Spanish subjects concerned in the transaction in question. I am, sir, your most obedient humble servant,

(Signed) 'W. FOX STRANGWAYS.'

The French Abolition Society held a meeting, Jan. 2nd, when M. Odilon Barrot took the chair, and the attendance was very numerous. It was resolved that one of its members should move in the chamber of deputies, after the address, for a revival of the proposition of M. de Tracy, and it was also agreed that the conclusions of M. de Tocqueville's report should be supported.

The London Patriot mentions a singular circumstance in regard to the recent charter election in the city of London. It seems that the proposition moved by a committee of the common council, and supported in a speech by Mr. William Allen, for a grant of money to the Oberlin Institute, was defeated through the opposition of Mr. Rogers and Sir Peter Laurie. At the late election, Mr. Rogers 'was rejected by his ward, (Bishopsgate,) not from any personal or political objection, but on the ground of his vote against the grant to the Oberlin Institute.' The Patriot says, 'We rejoice that his conduct has met with its merited punishment; the ward has done itself honor, and we trust the lesson will not be forgotten.'

The papers bring us a translation of the recent Papal Bull against the slave trade. By this instrument, the authority of the Pope is put forth to 'admonish and earnestly invoke' all 'Christians of whatever condition, [including, of course, Maryland planters,] 'that none henceforth *dare to subject to slavery*' any 'Indians, negroes, or other classes of men,' or to 'exercise that inhuman traffic,' by which the victims are treated 'as if they were not men, but automata or chattels,' and no Christian is allowed 'to defend that commerce under any pretext whatever.'

From the Connecticut Observer.

### Martin Van Buren turned Slave-dealer.

A paragraph has been published in several papers under the above caption, alleging, that the President wrote a letter to Judge Judson, while the Amistad case was pending, urging him to deliver up the Africans to Spain. We did not believe the report, and hence did not publish it. We are however, happy to find it explicitly contradicted, by Judge Judson, in the following letter to a gentleman in this city.

*Canterbury, Ct., Feb.* 13, 1840.

Sir—I have this moment received your note of the 11th inst., enclosing a paragraph from the Patriot and Democrat of Saturday last, headed, 'Martin Van Buren turned Slave-dealer.' And you desire me to inform you 'whether the *President* addressed me a letter, recommending and urging me to order the Africans (of the Amistad) to be taken back to Havana, to be there sold as slaves; whether he addressed to me any letter to influence my opinion, in the case of the Amistad; or ever made to me, directly or indirectly any suggestion or sentiment, which in my opinion were disgraceful to the high station of the President.'

In answer to these inquiries, I assure you that I have *never* received *any* letter from the President *on any subject whatever*, since I have held the office of District Judge; and should hope the decision given in that case, might furnish ample evidence that no such influence had operated upon my mind.

Your obedient servant,
ANDREW T. JUDSON.

From the Friend of Man.

### Incident in the Life of Dr. Follen.

The Emancipator has omitted to mention one remarkable incident in the history of Charles Follen. It is the circumstance of his interview with the committee of the legislature of Massachusetts.—We must be permitted to allude to it, though we had the honor of standing by his side, and of sharing with him the proscription and outrage reserved for him in America, and which he fled from Europe to escape. How humiliating to us, as Americans, is the reflection, that the refugee from Austrian despotism was never subjected to the disgraceful infliction of the gag, till he ventured to open his lips for freedom in old Massachusetts! In the very cradle of American liberty! In Boston! Yet such was the fact! Charles Follen, as an abolitionist, was one of those American citizens whom the governors and legislatures of the slave states had marked out for their special vengeance, and in respect to whom it was demanded of the legislatures of the northern States, that laws should be enacted for their summary and condign punishment. In the legislature of Massachusetts a joint committee of both houses, well known to be favorable to the object, was appointed, with Mr. Senator Lunt in the chair, and the public mind was in quiet expectation of the predicted result. Before this committee, a few abolitionists, among whom was Charles Follen, with difficulty, succeeded in obtaining a hearing, to show cause, if they could, why the publication of their sentiments should not be suppressed by law! Samuel J. May, Ellis Gray Loring, and Wm. Lloyd Garrison were permitted to go through with their remarks. They spoke only on the defensive, and showed that abolitionists had published nothing treasonable, or insurrectionary. But Charles Follen ventured to show that legislative action against abolitionists would tend to countenance the lawless mobs by whom they were assailed. This was more than the committee would bear, and he was silenced. An appeal was made to the legislature, who directed the committee to give the abolitionists a full hearing, and Dr. Follen was permitted to conclude his remarks. When our own turn came to speak, we endeavored to show that the requisition of the south was an attack upon the freedom of the north. Here we were interrupted, but again permitted to proceed, till we pointed to the southern documents on the table before us, and having designated them as the fetters forged for New England freemen, we were beginning to inquire whether the committee would recommend to the legislature to put them on. Here we were peremptorily silenced, and ordered to sit down, which we did, by the side of Charles Follen and here the interview closed, so far as *abolitionists* were concerned. *Other* citizens, however, volunteered, and defended our rights. The contemplated measures were reluctantly relinquished. This was the beginning and close of our personal acquaintance with the deceased. The reader will not wonder that such a scene should be deeply impressed upon our recollections, and that we have no words to express our sensations when we think of the tragical and sudden exit of the amiable and highly accomplished CHARLES FOLLEN.

### The Voice of Woman.

*To the Editor of the Herald of Freedom:*

DEAR SIR:—I am utterly unable any longer to repress my gratitude, for the generous and liberal minded views so often expressed in your excellent paper, with regard to 'slavery' as a whole. The condition of the colored man in our land is truly deplorable, but methinks the bondage under which boasted New England groans is but little better. But my desire at this time is to mention only that species, which has come within the sphere of my own observation. About a year ago, a proclamation was issued by the 'Deerfield Association of ministers,' forbidding all females the privilege of speaking one to another in religious meetings, and calling upon the brethren to appoint no more meetings than they could render interesting without their assistance. Was not this the very quintessence of slavery? Had the laws of the land allowed it, and custom rendered it popular, would they not have thundered a bull of excommunication from all religious meetings of instruction, and felt equally as little conscience-smitten? But what could be their object? Were they afraid that the mind of woman, if left free and unrestrained, would discern that the 'black coat' was no badge of honor for 'him whom we could not esteem highly in love for his *work's* sake?' With regard to some of them, I entertain too high an opinion to believe they were engaged in it, especially as I have heard them earnestly (and, no doubt honestly,) call upon the females of their congregation to take part in the services; and as I have never heard that they repented of this their sin, I concluded they submitted it to 'higher powers!' Now as to their scriptural argument, I can only say that they took the stand from the first, that women were an inferior race of beings, and that with minds so warped by prejudice, it is not to be expected but that they would arrive at just the same conclusions which they did. But I must confess that in reading my Bible, from Genesis to Revelations, I do not so learn Christ. The passing of this edict opened my eyes to the condition of our clergy in a way which ten years of their preaching would not have done. I became convinced that, if I would ever enter the kingdom of heaven myself, I must read my Bible *for myself*, and make *my own* comments. And now, relying on the declaration of heaven, that the path is so plain, 'the wayfaring man though a fool shall not err therein,' I wish just to say to my clerical teachers, I *shall* speak in religious meetings, *whenever*, and *wherever* the spirit of God leads the way; and as I know no religion separate from the spirit of anti-slavery, and the most fanatical abolitionist I have ever yet become acquainted with, this, and the moral reforms of the day, (yea, and reforms among our teachers, too!) will be the themes on which I shall delight to dwell. I know not how soon I shall be driven from all religious meetings, and I care not. My object is to do my duty. And believing as I do, the Creator has never denied to one half of the human race the means of advancement in grace and holiness, which he has given to the other, while he has required them to be just as holy, I could not of course neglect them, without serious detriment to my own soul. I have not taken this step without deliberate consideration. We see it was the same spirit which expunged the women from the convention roll at Concord, though I take liberty to state, I am not one of those *thir*teen but probably should have made *four*teen if absolute necessity had not prevented. They feel that they have us entirely in their power, because '*usage*' makes it so; and pray, where should we land, if there were not here and there a spirit from the celestial regions to stand for our defence?

But one word to the defenders of the faith. Untrammeled by sect, unawed by power, and unbribed by filthy lucre, you have proved yourselves, 'indeed and in truth,' the friend of the friendless. To some of you I am indebted for assistance in opening my prison door. In the name of all that is dear to my heart, I bid you an affectionate and hearty 'God-speed.' To the 'fearless Herald' also I am greatly indebted. May He who came to preach deliverance to the captive, and the opening of the prison doors to them that are bound, direct, strengthen, and bless our anti-slavery pioneers. Dear brethren, let your watch-word be, *onward*. Eternity, I believe, will only reveal the benefits of this 'winter campaign.' We are ashamed that New Hampshire females are so slow to the work. But do not give up in despair. You know not but the germ of some Harriet Martineau spirit lies concealed betwixt our ice-bound hills, which will require the very exertions you are now making, to thaw out and bring into exercise. However that may be, it is evident, the present experiments are shaking the dormitory cells of the State, and the true gold will appear.

Finally, to God we commend our cause. From Him it came at first, and to him we desire to return it, disrobed of none of its pristine beauty, and glory, by 'new organization,' or any other truckling agency, when it shall have completely renovated this earth. A FEMALE OF NEW HAMPSHIRE.

P. S. I hope no one will object to the communication appearing in print, for even the Reverend Mr. Curtis himself allows females the use of their pens, and he must not be surprised if he finds them 'Still in thought as free as ever.' I wish it, however, to be understood, it is intended not as an attack upon the ministry, but merely an expression of honest sentiment; and if the old adage, that 'it is as bad to think as to speak' be true, I know not why I may not take the liberty at least to write what I think. I trust the day is not far distant, when many a woman in New Hampshire will manifest to their clerical teachers that they know how to think, at least in monosyllables, if they may not speak or act.

The Maine Wesleyan Journal says, that abolition 'has been a mountain rill, noisy and impetuous: it is becoming a broad river, deep, silent, but resistless.'

### A Voice from the Past.

Some *antiquarian* friend has sent us a paper from the West, printed about *twenty years ago*. It is the 'Edwardsville Spectator,' published in Illinois, and dated 'July 10, 1819.' In looking over this time-worn sheet, we perceive that it is pretty well spiced with anti-slavery sentiments, and nothing said about mobs or gags either. Illinois little dreamed *then* of the blood that was to crimson her escutcheon in the murder of Lovejoy! She little thought that twenty years would bind her to the car of the despot, and quench the free spirit of her sons. *Then* they dared to speak out, and nobody had the impudence to deny that justice was then a virtue and the love of liberty an honor. Men had not become so thoroughly *doughfaced* as they now are.

Among other curious things, the 'Spectator' has the following *incendiary* toasts. And what would be considered odd now a days, they are scattered among others complimenting the 'Presidents of the United States,' James Monroe, 'Jefferson and Madison,' and even John C. Calhoun!

'By the President of the day.

That spirit which actuated those sages who declared our Independence, when they said that all men are created equal.

By B. Spencer, Esq.

*The State of Illinois*—May its liberties never be sullied by slavery or oppression.

By Mr. J. Waters.

*Mr. Tallmadge of New York, the American Wilberforce*—May his exertions in the cause of outraged humanity meet with the blessings of Heaven; and he live to see the whole African race emancipated.

By Mr. Boynton, of Milton.

*The Missouri Territory*—If Slavery here be tolerated, let it be on these terms, that *master and slave change conditions every seven years.*

By Edward Coles, Esq.

*The Rights of Man*—They appertain equally to him, whether his complexion be white, red, or black.

By Mr. Daniel D. Smith.

A comet appeared last night in the sky
To give us a TOAST for the Fourth of July:
May she *sail up Missouri*, and—slavery—end it,
And scorch with her tail all who wish to defend it!'

From the Herald of Freedom.

At a meeting of the Session of the Presbyterian Church in Chester, holden February 14th, 1840;

Resolved, That for man to claim property in man, upon which is founded the system of American slavery, is at all times, and under all possible circumstances, a gross usurpation of power, a heinous sin against God, and should be immediately repented of, and forsaken.

Resolved, That we will not invite any professed minister of the gospel to officiate as such, in God's house, nor any professed christian to commune with us at the Lord's table, whom we know to be guilty of this sin; but will rather admonish all such of their sin, and exhort them to immediate repentance.

Resolved, That we consider all who apologise for slaveholding, or in any way palliate its sinfulness, and thereby soothe the conscience of the slaveholder, and do not as far as in them lies, warn the oppressor of his guilt and danger, to be guilty in the sight of God.

Resolved, That we believe it to be agreeable to the spirit of the gospel, voluntarily to associate, so as unitedly to act against any moral evil; and that we believe that the American Anti-Slavery Society is an association whose object is the entire abolition of slavery and that we cordially approve of its measures.

Resolved, That the Clerk be directed to cause these resolutions to be published in the Herald of Freedom, and Christian Panoply, and transmit a copy to the Presbytery at its next meeting.

A true copy of record, attest,
NATHAN PLUMMER, *Stated Clerk.*

From the Herald of Freedom.

### Canterbury Meeting.

BROTHER ROGERS—At a meeting of the abolitionists of this town on the evening of the 25th instant, the following resolutions were unanimously adopted:

Resolved, That we regard with unfeigned joy and gratitude to God, the recent repentance and confession of Rev. Charles Fitch, both in view of the fact of his return to his 'first love,' and also as a faithful and important developement of the spirit and motives of all who foment discord and division in our ranks; and that we again cordially extend to him the hand of anti-slavery fellowship.

Resolved, That the course of the HERALD OF FREEDOM in its unqualified condemnation of new organization, and its severe rebuke of the clerical pro-slavery of the land, meets our cordial approval; and that we pledge to that paper, and its devoted editor, our unwavering and untiring support.

Voted, that a copy of these resolutions be sent to the editor of the Herald for publication.

DAVID MORRILL, Jr. *Scc.*
Canterbury, Feb. 26, 1840.

AS EXPECTED. Since the failure of Henry Clay's nomination to the Presidency of the United States, the Colonization Society begins to take in sail, and prepare to scud under bare polls, as it had done a few years previous.

The Washington Correspondent of the American Citizen writes as follows.

WASHINGTON, Jan. 29, 1840.

The annual meeting of the Colonization Society was held last week in one of the churches in the city, and though a notice of its proceedings has been looked for with some interest, none has yet appeared. A year ago the Hall of Representatives in the Capitol was opened for its accommodation, and the eloquence and ability that then illuminated the great cause was a matter of triumph to its friends. But now all the pomp and the pageantry are over, and even the effort which the great Achilles of the battle, Mr. Clay, is said to have made to rally the scattered squadrons, seems to be diligently forgotten. Can it be that this Society, which was affirmed to be so flourishing, sending its encouraging influence abroad, and gradually deepening its hold upon the nation's confidence, is really upon the decline?

'THY MONEY PERISH WITH THEE.' Four fugitives from southern slavery have recently passed through this State—to say nothing of several who have gone before them—towards the land of freedom! They left the town of M——— at 6 o'clock in the morning. In the afternoon of the same day two men arrived in the town, from the south, in pursuit. They commenced operations by offering a reward of $50, for the *property* that had walked off! They went to a colored man residing in the place and offered him $25, if he would put them on the track. He told them he was poor—that $25 would do him great good—but that he could not be hired for money to aid in such a work! This man, of such integrity, be it remembered, belongs to that class of our fellow beings whom the President of the Colonization Society denominates as the most vicious and degraded of all classes of our population. —*Vt. Telegraph.*

MEETING IN THE CAPITOL, AT ALBANY. Our friends at a distance will be gratified to hear that the State House at Albany has recently been occupied by ALVAN STEWART for an anti-slavery lecture. We are informed that a large portion of the members of the legislature attended, and that the audience was of the first respectability, and unusually large. Br. Goodwin speaks highly of the lecture, and it is in contemplation to publish it in some form.—*Friend of Man.*

*The 'Clerical Appeal'—Hearty, Sincere Repentance—Christian Forgiveness.*—The readers of the Telegraph will recollect the notorious 'Clerical Appeal,' which divided the Anti-Slavery ranks in Massachusetts, a year or two since. That appeal was headed, I think, by *Chas. Fitch*, whose name will be found attached to an article below. The article, it will be seen, is addressed to the editor of the Liberator, and breathes truly a most magnanimous and christian spirit. Friend Garrison's reception of his returning, repenting brother, as expressed in his remarks preceding the article, is equally magnanimous and christian. The two productions are exalting to human nature. What is there more excellent than repentance? What more noble than forgiveness?

What a snare that man-pleasing spirit which friend Fitch has detected as having formerly actuated him! Let others be warned, and save themselves the distressing work of repentance which it has caused him.—*Brandon Tel.*

An Anti-Slavery Fair is to be held by the Ladies at New Haven, Conn. in May next, during the sittings of the State Society at its anniversary meeting.

## COMMUNICATIONS.

### Review of Gerrit Smith.

WATERLOO, N. Y. 2d month 24th, 1840.

MY DEAR AND BELOVED GARRISON:

You will have seen in the 'Friend of Man,' of 2d month 19, a letter from GERRIT SMITH, respecting the West Bloomfield Convention, in which he gives H. C. Wright and myself a position before the public which is not enviable, and is none the less injurious on account of its perfect injustice. When time offers, I shall review Gerrit Smith through your columns. Till that time, you will, I have no doubt, deeply interest your readers by publishing the following article from the pen of Joseph C. Hathaway—written for the Friend of Man. At my own request, he has furnished me with a copy.

Yours ever,
J. C. JACKSON.

WATERLOO, 2d mo. 24th, 1840.

DEAR FRIEND:

I am surprised and sorry to see in the last Friend of Man, a letter from Gerrit Smith, containing statements relative to the West Bloomfield Convention, which appear to me to be erroneous, and which, as an abolitionist of Ontario county, I cannot pass unnoticed, inasmuch as allusion is made in that letter to us.

In the first place, I propose to examine some of the grave charges which are brought against James C. Jackson and Henry C. Wright,—*charges* of no slight character, and which, if true, ought to lower these brethren in the estimation of every abolitionist and christian. It was, perhaps, as much, if not more, through my influence, than that of any other person, that they were at the Convention; and it was entirely unknown to myself and them, and not even suspected by us, that the question of a third party would be brought up for consideration. But to the charges.

I. 'I was as much pained as surprised to see them thrusting, broadly, boldly, and repeatedly, the doctrines of 'non-resistance' on the convention.'

This charge was made against them at the time, by Gerrit Smith, much to my astonishment; and I took great pains, after the close of the meeting, to inquire of a large number of those present, whether the charge was in their estimation true, and I could find no one who would endorse it.

The following resolution was under discussion, and it was admitted by all with whom I conversed, that brothers Holly and Smith 'dragged' in the subject of 'resistance,' to say the least.

'Resolved, That in our judgment, the anti-slavery electors of the United States are bound, by all their regard to the civil and religious rights of the great American people, forthwith to form themselves into an independent political party, for the more effectual support of those rights, by nominating candidates for public office who will favor them, and by sustaining such candidates at the ballot-box.'

This resolution embraces *all* 'the anti-slavery electors of the United States,' and therefore brothers Wright and Jackson had equal rights on that platform, and were not, as is insinuated, impertinently interfering with the rights of others. Three distinct and leading propositions are embraced in the resolution. 1. The *duty* of abolitionists 'to form themselves into an independent political party.' 2. The duty of the party, when formed, to nominate candidates for the various public offices in the gift of the people. 3. The duty of every 'anti-slavery elector' to vote for the candidates nominated by *the party*. If this resolution were adopted and practically carried, every 'anti-slavery elector' must cast his vote for the candidate nominated by an abolition caucus, in defiance, perhaps, of his own better judgment; or else we must still have the scattering vote system in the midst of our third party. More than this—every individual who dares to *think* and *act* for himself, contrary to the dictation of *the party*, or who does not conceive it to be his duty to exercise the elective franchise, is at once made to feel the *party* lash, and a system of ostracism is instituted, more intolerant than that of the vilest political party in the land.

Our beloved and *consistent* friend Myron Holly, in a speech of great length and eloquence, supported the propositions above specified, and argued the *divinity* of human government, the divine origin of the right of suffrage, subordinate only to the right to deliberate and communicate—the duty of every man to exercise that right—and that political action and political institutions were the only legitimate and heaven-ordained means to assert, maintain and promulgate *all* our rights. Gerrit Smith said we were bound, as *abolitionists*, to take for granted the *divinity* of human government, and the *duty* of every 'anti-slavery elector' to vote. I will not ask him whether he has two sets of moral rules—one for his parlor, and another for an anti-slavery platform—or whether 'it be not owing to the small measure of' his 'christian faith, and to his but partial trust in God, that' he 'does not embrace' and assert the opposite 'doctrines.'

It is true that brothers Wright and Jackson opposed the resolution, and maintained that the right of suffrage was merely a privilege conferred by government, and not a *divine* right; and that every man might, therefore, accept and exercise, or reject the privilege so offered; but they said not a word about the rightfulness or *wrong*fulness of civil government, or the *duty* of men to go to, or stay away from the polls;—but they did most strenuously and zealously urge upon all who did exercise the elective franchise, to vote for God and the slave, and to carry their abolitionism along with them, wherever they might go, and act it out in all their relations in life. Is it right to introduce a resolution into a convention, which cannot be opposed without subjecting those who oppose it to the war-cry of 'non-resistance'? And when such resolutions are introduced, I would ask every candid mind who it is that 'drags' in 'non-resistance?' It will be distinctly recollected, however, by those who were present at the West Bloomfield Convention, that Henry C. Wright stated, and very justly so, that the subject had been dragged' in by his opponents, and that he would not discuss it upon an anti-slavery platform; but that, if any gentleman wished to discuss that question, and would go off from that platform, he was ready to meet him.

Is it right to force upon abolitionists a new creed, and stretch them upon the Procrustean bedstead of the '*duty to vote*'? I had supposed, that to subscribe to the doctrine that 'slavery is a sin, and ought immediately to be abolished,' and to carry out this principle in all their actions, was all that was necessary to constitute an abolitionist; and that male and female, christian and infidel, civilized and savage, Jew and Mahomedan, clergy and laity, resistant and non-resistant, who acknowledged this *creed*, stood upon this broad anti-slavery platform with equal rights and equal privileges. But, if a new *test* is to be substituted, I fear many will be found, who will not quietly submit their necks to the yoke, or their consciences to an association; and if our ranks should be divided, let the responsibility rest where it belongs.

2nd. 'If the speeches of brothers Wright and Jackson be specimens of the speeches made by the lecturers of the old Anti-Slavery Society of Massachusetts, then I do not wonder that this society should be charged by the new one with engrafting 'non-resistance' on the anti-slavery enterprise.'

This charge is so unworthy of its source, and so unkind a fling at these brethren, that it carries its own antidote with it.

3d. 'Indeed, it was to the utter abandonment of the right of suffrage, that these brethren sought to bring the convention.'

How could brother Smith make such a charge? for they certainly denied no man's right to vote, and said not a word to dissuade any one from the exercise of that right; but, on the contrary, strenuously and forcibly urged upon those who did vote, the high moral obligation they were under to remember, as bound with him, the slave at the polls, and the fearful responsibility that those assumed who suffered their party feelings or political predilections to outweigh the interests of humanity.

4th. 'Brother Wright went so far as to advise abolitionists who vote, to use for ballots, slips of paper inscribed with such abstractions as holiness, 'justice' or 'mercy.'

True, brother Wright did say, that if no individual could be found in whom the principles of abolitionism were embodied that, *rather than vote for a pro-slavery candidate*, we should bear our testimony in favor of truth and right, by voting for abstract principles; and who does not respond, with all his heart, to so noble a sentiment? How different from this the impression made by the report of Gerrit Smith!

5th. , I hope that the visit of brothers Wright and Jackson into our State will do our cause no harm. But I apprehend, that it will not be their fault, if it should not have the effect to introduce the Massachusetts quarrel into our ranks.'

'THIS WAS THE MOST UNKINDEST CUT OF ALL.' '*Beloved brethren*,' 'true-hearted and eloquent friends of the slave,' ('Art thou in health, my brother?' said Joab to Amasa,) and yet base enough 'broadly and boldly,' willingly and intentionally, to introduce discord and contention among us; perfidious enough to dry up our sympathies for the Sondman, by getting us into a quarrel among ourselves. Baseness and goodness! Perfidy and infidelity! who will give us a name appropriate to the character? I pass over a number of minor charges and unkind insinuations, contained in Gerrit Smith's letter, as unworthy not only of their source, but also of notice, as they cannot fail to recoil upon their author's own head. If the 'Massachusetts quarrel' is ever 'introduced into our ranks,' those who so strenuously urge the formation of an anti-slavery political party, and insist on the duty of every man to vote, will, in my opinion, be responsible for it.

I think I know the views of a large majority of the abolitionists of the county of Ontario, and some of the adjoining counties, upon this subject; and I hesitate not to say, that only a small minority are in favor of a third party; and if any one supposes that we are suffering under the influence of the 'fascinating declamation' of brothers Wright and Jackson, and that we shall soon 'concur in the policy of independent abolition nominations,' I fear they will be greatly disappointed.

During the last three weeks, I have been engaged in attending anti-slavery meetings in Ontario, Wayne, and Cayuga counties, and have taken particular pains to ascertain the views of abolitionists on this subject; and I think I may safely say, that at least seven-eights of those whom I have seen are decidedly opposed to an anti-slavery political organization, and that, too, without laboring under the 'influence of the fascinating declamation' of any one.

Does our brother suppose, that the strength and efficiency of a moral enterprize consist more in numbers than in devotion to principle? One would think so from his arguments. Has he lost confidence in God? Is he tired of waiting for the arm of the Lord to be revealed? Let us 'not fret ourselves because of evil-doers,' but go forth, under the panoply of TRUTH, in firm reliance on her power; and though clouds may arise, and darkness obscure our feeble vision, yet the Lord will not fail to bless the efforts of all those who plant themselves upon the immoveable rock of principle, alike regardless of human expediency, political chicanery, or ecclesiastical dictation. I believe the whole strength of our cause consists in a firm devotion to principle; and a society of *ten*, whose abolitionism goes down into their innermost souls, and becomes a part of their moral existence, will accomplish more than one hundred who cannot cut themselves loose from political and ecclesiastical partizanship, and stand up amid the concentrated jeers and scoffs and castigations of vile partizans in the dignity of their own manhood.

One of the first reasons urged for the necessity of forming a third party is, the infidelity of abolitionists to their own principles; and therefore the baser feelings of our nature must be appealed to, to make us true to the slave; that is, a third party must be formed, in order that we may fill, with *party feelings and party spirit*, a certain vacuum, which is supposed to exist in the minds of many, and which all acknowledge ought to be filled with devotion to truth and right.

Now, if the proposition be true, that the strength of a moral enterprise consists in devotion to principle, (and who will deny it?) then those who are drawn into our ranks, (by an appeal to their party feelings,) who had not devotion enough to withstand the corrupting influences of a vile political or ecclesiastical party, will add nothing to our strength. The 'interrogation system' has failed—and why? Because abolitionists have been untrue to themselves. It ought to fail, and ever will fail. It has justly drawn upon us the contempt of all parties. Our standard of political action has never been elevated.

We have been satisfied to cast our votes for 'five-sixths' abolitionists,—yes, so eager have we been for success, that we have been satisfied with 'one-sixth' abolitionists. So strongly have we been bound by the 'green-withs' of party, and so lightly have we esteemed our principles, that we have been willing to vote for any man who would pledge himself to go against the nine-months law—in favor of extending the elective franchise, irrespective of color—and in favor of a jury trial to persons claimed as fugitives, in our State legislature, and who, in Congress, would go for the abolition of slavery in the District of Columbia and the Territories, and against the interstate slave trade; but we have said nothing to our State candidates about the election of United States Senator, or to our national candidates about speaker of the House of Representives, or about the influence which they might exert in their official capacity in many other ways for the benefit of the slave. Let us, then, no longer complain of the men who stand in public office on our votes. The fault is all our own. They have come up to our standard, and we cannot expect the stream to rise higher than its fountain.

No abolitionist ought ever to interrogate a candidate. He ought to vote for no man whose abolitionism is not written on his brow, and known and read of all men. When abolitionists demand such men, they will have them, and not before. Politicians 'are wiser in their generation than the children of light.' When we respect ourselves, they will respect us; and whenever we obtain the balance of power, and stand upon our principles, both parties are our 'most humble servants.' There can be no doubt of this. Look at Calhoun and his party. Look at N. P. Tallmadge, who was sent to the Senate on this very principle. The conservatives are a small minority, and yet they rule our legislature with a rod of iron. It was out of no love to Tallmadge, that the whigs sent him to the United States Senate, but because they were compelled to.

Gerrit Smith seems to think, that we must either have an 'independent party,' or 'choose between the candidates of the political parties,' and that there is no other alternative; but surely this is not so. Let every man vote for whom he chooses, only that he votes for a good man and true; or, if they prefer it, let them temporarily concentrate their votes on one man. Now will it be said, that this is a third party? Certainly not. There is a wide difference—this is only for the time being, and very different from the complicated machinery of a regularly organized party; for, as soon as election is over, they are all dissolved into their original elements, ready to vote at the next election for any tried and true friend of the slave, by whomsoever nominated.

Our good brother tells us, that if we only had a party of our own, we could soon make a splendid array of 'thirty thousand' or so, and that our country would not furnish less than 'six hundred' of them; and gives us to understand, that if we have no third party, those who 'stay away from the polls' will be as 'blameable' as those who go to the polls and cast their votes for 'pro-slavery' members of the great political parties. And yet he gravely told us at the Convention, that 'few men placed less reliance on political instrumentalities than himself'—'though he thought it of high moral obligation to form a third political party.'

I know the humble path in which abolitionists are doomed to walk, receiving the *kicks* and *cuffs* of church, state, and mobs, is not very agreeable to human nature; but I do hope the prospect of success, however brilliant, will not swerve us from devotion to principle; and may we ever bear in mind, that slavery can be abolished only by the 'spirit of repentance;' and that Truth is the only weapon that can accomplish this result.

Thy assured friend,
J. C. HATHAWAY.

### Dighton Anti-Slavery Societies.

DIGHTON, Jan. 20th, 1840.

BROTHER GARRISON:

Agreeably to a vote passed at the last meeting of the Dighton Anti-Slavery Society, I send you for publication in the Liberator and Cradle of Liberty, an account of the formation of two Anti-Slavery Societies in this place, and also of the progress of the good cause among us.

One year ago, there were but a few in this town, who felt for the 'down-trodden and the dumb.' Some were uninformed as to his sufferings; some 'had been to the South, and seen for themselves, and were sure that the slave was happier than the northern laborer, especially those who worked in the cotton mills;' some made light, and said, 'the *fanatics* were making a great fuss about the *niggers*' hardships,'—that 'the lazy dogs would not work, unless whipped—that they are the posterity of Ham, and God made them for slaves; and consequently it would be dangerous to emancipate them, and contrary to the designs of a wise Providence.' Others (among whom were some of the clergy) were so *evangelically* affected, they feared dissensions in religious societies, and divisions in churches, would ensue, if the sentiments, 'As ye would that others should do unto you, do ye the same to them,'—'Break every yoke, and let the oppressed go free,' 'God hath made of one blood all nations of men, to dwell on all the face of the earth,'—'Behold the hire of the laborers, who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which reaped, have entered into the ears of the Lord of Sabaoth,'—should be disseminated. In short, all among us, save the aforementioned few, were not disposed to engage in the cause of suffering humanity.

A brighter day has dawned upon us. In April last, brother Edwin Thompson visited us, and gave a lecture, in which he forcibly urged the great principles of the Declaration of Independence; the imperative command of God to do justice and love mercy; and the duty, and the safety of immediate emancipation. Shortly after, he gave another animating address: bringing to view what had been achieved by woman, he encouraged the females to enlist in the holy enterprise. At the close of the lecture, a society was formed by the name of 'the Dighton Female Anti-Slavery Society, auxiliary to the Massachusetts Anti-Slavery Society,' and the following officers were chosen, viz:

Mrs. Abby R. Talbot, President; Mrs. Elizabeth A. Reed, Vice President; Miss Mary Reed, Secretary; Miss Elizabeth A. Perry, Treasurer; Miss Sarah A. Talbot, Miss Catherine E. Smith, and Miss Sarah T. Hart, Counsellors.

Brother Thompson gave us several lectures between this and October, at which time brother Ezra C. Smith, a man beloved among us by all who love the good of the slave at heart, visited us, and gave two lectures. Shortly after this, both lecturers gave excellent addresses at two different meeting houses, and a society was formed, consisting of twenty-four members, a constitution adopted, nearly similar to those of other Anti-Slavery Societies, and giving to female members all the rights of the males. The following officers were chosen:

Rev. Joshua L. Whittemore, President; Mr. Thomas P. Hollis, Rev. Ephraim Capen, Vice Presidents; John P. Perry, Secretary; Mr. Joseph Briggs, Treasurer.

We have had several lectures since the formation of our Society, by brother Thompson, highly creditable to him as a lecturer, and gratifying to us as abolitionists.

Our society now numbers forty-four, and we are confident that a considerable number more will enrol their names as soon as an opportunity presents. Eight united with us at our last meeting, some of whom were two years since greatly opposed to anti-slavery movements.

Upon reviewing our progress since last spring, we feel greatly encouraged. As soon as the Female Anti-Slavery Society was formed, reproach and obloquy were hurled, and some became intimidated; but of late, they have taken fresh courage, and seem doubly armed for the conflict. The town society is increasing in numbers, and the greatest unanimity prevails; and its members seem pressing forward in the glorious work, hoping that with their coadjutors they shall reap an abundant harvest, if they faint not. JOHN P. PERRY, *Secretary.*

### The Woman Question.

*To the Editor of the Liberator:*

Anniversaries are seasons peculiarly favorable to reminiscence; therefore it is not singular, that at the late Annual Meeting of the Massachusetts Anti-Slavery Society my thoughts reverted to the secession from our ranks, and to the probable causes which led to it.

For the thousandth time, it occurred to me as an odd circumstance, that either you or I had ever been charged with a wish to use anti-slavery as a tool to advance what are called woman's rights. It needed, indeed, but a common portion of far-sightedness to foresee that a struggle for the advancement of our principle of freedom would inevitably tend to advance *all* free principles; for they

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n Greenfield, I happened to be present at the Frankin County Anti-Slavery Convention. I was totally unconscious of any other motive than a common, friendly interest in any anti-slavery gathering; but I was afterward surprised to learn that my presence occasioned considerable uneasiness among some of the brethren. One whispered to another, 'I hope she didn't come to introduce Boston notions into the valley of the Connecticut. I trust she is not going to advocate women's rights!' They might have spared their fears; for I was no more thinking of women's rights, than I was of the coming in of the Jews.

*All gentlemen* present were invited to join the Convention. So sleepy was I at the post of the woman question, that I did not even notice this phraseology (though I probably should notice it now) until Mr. St. Clair emphatically proposed to amend it by introducing the word *persons*. After the meeting, Mr. St. Clair asked me if I did not understand what he meant by placing emphasis on the word *persons*; and if so, why I had not voted.

I replied that I did not vote, simply because I saw no occasion that required it; and that I was a stranger. Thereupon, he rebuked me, in language that seemed to me, at the time, bordering on rudeness; for which I attributed merely to an honest zeal for freedom.

Six months after, Mr. St. Clair joined those who left the N. E. Covention to form a New Organization, on the declared ground that they could not conscientiously unite with men who allowed women to vote at their meetings.

I leave these facts for each one to interpret as seemeth to him good. I can only testify that they are surely true.

Yours with much esteem,

LYDIA MARIA CHILD.


# THE LIBERATOR.

BOSTON:

FRIDAY MORNING, MARCH 6, 1840.


To Advertisers. Heretofore it has not been our wish to obtain advertising patronage to any considerable extent, believing that our subscribers would be better satisfied to have the paper filled almost exclusively with reading matter. By the advice of many of our friends, however, we are now induced to open our columns, to a moderate extent, to such persons as may choose to use them as an advertising medium. As our paper has a wide circulation among people of all political parties and nearly every religious denomination, and as our subscribers are confessedly among the most enterprising and energetic portion of community, we can confidently assure advertisers, whether friends or opposers of abolitionism, that they will find it for their interest to avail themselves of the opportunity now presented of enlarging the number of their customers. Book-sellers of all classes, whether literary, scientific or religious, will find the Liberator a medium of advertising quite as advantageous as any of the religious papers of the day. Especially will they find it for their interest to advertise in our columns all works which relate in any manner to the reforms of the day, whether physical or moral; since no class of people feel so lively an interest in all these subjects as the readers of anti-slavery papers. Mechanics, also, of all classes, who do business in the city, and merchants engaged in the retail trade, will find it for their advantage to advertise in the Liberator. We invite them to do so. Our terms, it will be seen by reference to the first page, are very reasonable. We confidently look for patronage, from our friends at least, if not from our opponents. tf.

### Letter from Lewis Tappan.

We readily give place, in our columns, to the following letter from Lewis Tappan:

*To the Editor of the Liberator and Cradle of Liberty:*

In the Cradle of Liberty of February 15, my eye has fallen upon the following sentence in the Letter from the Managers of the Massachusetts Anti-Slavery Society, to the Executive Committee of the Parent Society,—unqualified by any preceding or subsequent explanation.

*'At the quarterly meeting in March, Mr. Lewis Tappan, a member of the New-York Executive Committee, publicly counselled the division in our ranks, which has now taken place.'*

Allow me to state a few facts, with regard to the circumstances under which that advice was given, that your readers may perceive whether I have been fairly represented in the matter by the Managers of the Massachusetts Anti-Slavery Society.

In the Emancipator of April 4, 1839, was a report of the proceedings of the quarterly meeting, above referred to. It is there stated that Lewis Tappan hoped there would be an amicable and full adjustment of all difficulties; that we should, before we separated, smoke the calumet of peace together, and not by prolonged discussion, disgrace the holy cause we profess to love, give occasion to our enemies to exult, and provoke, with reference to our discussions, the loudest laugh of hell.'—Mr. Tappan made an appeal to the Society to redeem its pledge, that amity might be restored—the claims of the poor slave attended to—and the great cause of human rights advanced.' Near the close of the day, after a long and excited discussion, perceiving that there was no disposition manifested on either side for an amicable arrangement of difficulties between the two parties in the Massachusetts Society, I again addressed the meeting as follows —Mr. Tappan said he regretted exceedingly witnessing a whole day spent in these discussions. The great moral force assembled here might more advantageously, he thought, have been devoted to the cause of bleeding humanity. It was painful to see those, who had labored together so long—so harmoniously—and so efficiently, dividing on subordinate questions. Our enemies were already exulting in anticipation of the overthrow of the association. But from the spirit manifested, it was evident to his mind that the abolitionists in Massachusetts would not act together harmoniously. Were he a resident, therefore, in the State, he should be for separate action, whichever division he belonged to. But he would separate in a friendly manner. Let each party treat the other with kindness, and avoid all impeachment of motives. Let both contend amicably which can do the most for the poor slave, and to rid the country of oppression.'

The report of the proceedings was made by myself, and in a note I made the following remark: 'It was in view of the apparently deep-rooted hostility prevailing between members of the Society, and their neglecting the great cause in carrying on local contention, that I felt constrained to advise a harmonious separation. Much rather would the friends of the cause, generally, appear in an amicable and final adjustment of all difficulties, if it be possible, and in seeing the abolitionists of Massachusetts, many of whom were pioneers in this philanthropic enterprise, heartily and cordially united in undivided labors for the emancipation of the slave.'

Now, Mr. Editor, I shall leave it to your readers to decide, whether I have been fairly represented by the Managers of the Massachusetts Anti-Slavery Society, in their reference to the advice given at the meeting in Boston, and whether I have not been ungenerously held up to odium in view of my brethren, their constituents. No one regrets more than I do, the unhappy division of anti-slavery brethren, with regard to sentiment and action, in my native State. On both sides I have many valued friends, and it has been my endeavor to cultivate harmonious intercourse with members of both Societies. The faults of both have exceedingly pained me. But, in my humble judgment, considering the unyielding and peculiar state of feeling existing, the division was judicious. That the result ought, by the exercise of christian feeling, have been more auspicious to the cause of the bleeding slave in Massachusetts, I cannot entertain a doubt. I anticipate other separations in our ranks, because deep-rooted and unyielding hostility exists, and there is not, I fear, sufficient love to God, and devotion to the cause of bleeding humanity, to heal the breaches. Whatever part I may be permitted to take in the case hereafter, I hope and pray that I shall not misrepresent my fellow-laborers, or be misrepresented, but that myself and others may possess a spirit of tender and affectionate regard for all who are laboring in this most noble and christian enterprise.

Very truly yours,

LEWIS TAPPAN.

New-York, February 17, 1840.

#### Remarks.

With our friend Tappan, we are perfectly willing to leave it to our readers to decide, whether he has been fairly represented by the Managers of the Massachusetts A. S. Society. This fresh effort to extricate himself from the charge, that, in March, 1839, he publicly counselled the division 'in the anti-slavery ranks, which has since taken place, is futile: he only confirms it, to the letter. It is quite unnecessary for us to go into all the details of the difficulties which arose, last year, between the Executive Committee at New York, and the Board in Boston, growing out of the pledge of $10,000 to the Parent Society. The quarterly meeting of the State Society, to which Mr. Tappan refers, was called expressly for the purpose of ascertaining the views and feelings of the abolitionists of Massachusetts, respecting those difficulties. The course of the Board, in protesting against the arbitrary conduct of the Executive Committee, was sustained by an overwhelming vote, on that occasion. Messrs. Birney, Tappan and Stanton attended the meeting, and were heard in behalf of the Committee. An imperfect sketch of the debates which took place, appeared in the Emancipator of April 4, from the pen of Mr. Tappan: he taking good care to report his own remarks in the least exceptionable form. He quotes his language to this effect:—'Mr. Tappan said he regretted exceedingly witnessing a whole day spent in these discussions'! Marvellous indeed! For what was the meeting called, but to spend 'a whole day' in discussing the question, whether the Executive Committee of the Parent Society were justified in abruptly terminating the relation which had subsisted between the two societies, refusing to allow their agents to labor in co-operation with the State Society, and taking the control of the anti-slavery cause in this Commonwealth into their own hands? O, says Mr. Tappan, 'the great moral force assembled here might more advantageously have been devoted to the cause of bleeding humanity'! What tender concern for those who are in bonds! Rather, how absurd, how suspicious, is such language, *uttered under such circumstances!* What an excellent device to suppress all inquiries into the extraordinary and highly reprehensible conduct of the Executive Committee toward the State Society! And who, but that Committee, were responsible for the discussions which occupied 'a whole day'? Are the tried friends of our cause to be told, that, when necessity is laid upon them to examine the course pursued by those to whom they have entrusted its management, they had much better 'devote their moral force to the cause of bleeding humanity'? Does not such advice *sound* very much like cant? If the Executive Committee have done wrong, shall they not be rebuked? And that they have manifested a disposition, for the last three years, to split asunder the Mass. A. S. Society, and 'new organize' the abolitionism of this State, what intelligent, impartial friend of emancipation among us does not know, and will not testify? Why they have behaved in this manner, we shall now not stop to consider. We proceed to remark upon what Mr. Tappan said at the quarterly meeting:

'From the spirit manifested, it was evident to his mind, that the Abolitionists of Massachusetts would not act together harmoniously. Were he a resident, therefore, in the State, he should be FOR SEPARATE ACTION, whichever division he belonged to. But he would separate in a friendly manner.'

Here, then, was *a new organization* recommended! Bold as had been the petty faction in this State, it was left for Lewis Tappan, a member of the Executive Committee of New York, to be the first man publicly to 'counsel the division' which has since taken place in our ranks'! What was such advice but saying, that it was impossible for the genuine friends of the slave to stand and labor upon a common platform? And is not this a libel upon the spirit of humanity? What! Disunion for the sake of union! Division for the purpose of obtaining reconciliation! Two State Societies, so invincibly opposed to each other that they cannot, like kindred drops, mingle into one, laboring in a common enterprise 'in a friendly manner'! A new organization to be started by all who happen to be schismatically inclined in our ranks, on account of some 'local' occurrence! Is this the language, the advice of one of the signers of the Declaration of Sentiments? It is! Hear his plea!

'It was in view of the apparently *deep-rooted hostility* between members of the Society, and their neglecting the great cause in carrying on local contention, that I felt constrained to advise a harmonious (!) separation.'

We should like to know upon what principles of philosophy our friend Tappan came to the conclusion, that those who cherished such hostility toward each other could act in concert, on amicable terms, when divided into separate associations. If such a thing were possible, why should he style the division an unhappy one, if it were 'judicious'? Judicious for the abolitionists of a State to be arrayed under separate banners, on account of some 'local contention'? What confusion of mind! Our friend knows, or ought to know, that the 'contention' in the anti-slavery ranks is not 'local,' but involves the whole question of our organization as abolitionists throughout the country. He knows, or ought to know, that the same reasons exist for starting rival societies in other States, as are alleged to exist in this State. He knows, or ought to know, that the Mass. A. S. Society has not acted, in a single particular, differently from the New York, the Pennsylvania, the Ohio, the Connecticut, the Rhode Island A. S. Society. He knows, or ought to know, that the sole object of the Mass. Abolition Society now is, and has been from its organization, to build itself upon the ruins of the old society, and utterly to extirpate it. He knows, or ought to know, that the charges which are brought against the latter society by the former, are fatal to its integrity, and not of a local character; and that, if they are true, then the Mass. A. S. Society can no longer properly be regarded as auxiliary to the American Society, but is, in fact, an apostate body. But here is another important avowal from his lips:

☞ 'I anticipate *other separations in our ranks*, because deep-rooted and unyielding hostility exists, and there is not, I fear, sufficient love to God, and devotion to the cause of bleeding humanity, to heal the breaches.' ☜

There is, surely, something significant in this avowal: what does it mean? *Where* does 'deep-rooted and unyielding hostility' exist among abolitionists, out of this Commonwealth? Has the 'local contention' become general? Is this intended as a pilot balloon, to ascertain which way the wind blows, in reference to the approaching annual meeting at New-York? Does our friend mean to say, that if 'there is not sufficient love to God to heal the breaches,' those who make the breaches are to be regarded as sound abolitionists, and to be applauded in getting up new organizations? Who have ever thought of withdrawing from the old anti-slavery platform, but those who avow themselves to be new organized?

But, in order to convict our friend of having acted rashly, and without excuse, in recommending a division of the Mass. A. S. Society, we call the attention of our readers to the circumstances under which that bad advice was given. It is to be expected that some differences of opinion will prevail, in every large and growing association. Unless those differences relate to fundamental principles, it is evident that they cannot justify the secession of a part from the main body, and the organization of such into a rival society. To what extent, then, had division crept into the State Society, when Mr. Tappan urged the formation of another society in Massachusetts?

The annual meeting of the State Society in January, 1839, was attended by a very large delegation, and excited intense interest in all parts of the Commonwealth. It was known that great pains had been taken, by certain schismatics, to rally all their strength, in order to make a successful onset upon the Society. What was the result? Upon the test question, the vote stood 198 in the affirmative, to 24 in the negative! Wonderful division in the ranks, truly! It imperatively called for a new organization! Had the vote been taken at an early stage of the meeting, it is certain that the disparity between the affirmative and negative sides would have been still more striking.

Well, the quarterly meeting of the Society was held in March last; and, as it was called with express reference to the division which had appeared in our midst, it also excited general interest in the State, and was well attended. The schismatics who had met with such signal defeat at the annual meeting, put forth great efforts to recover themselves at this meeting; and in order that it should not be in the power of any one to say that the meeting was a 'packed one,' the Board of Managers took special pains to notify the abolitionists of it in all parts of the State, whatever might be their views as to existing variances. When the test was applied, how stood the vote? Ayes 143—noes 23! Terrible division—'very terrible.'

Yes, it was in view of the fact, that, because 23 individuals were not disposed to sustain the Board of Managers of the State Society, in protesting against the course pursued toward the Society by the Executive Committee at New York, Mr. Tappan declared that 'were he a resident in the State, he should go for separate action'! Was ever conclusion more lame and impotent?

Now, who were the 24 dissentients at the annual meeting, and the 23 at the quarterly meeting? Perhaps, though small in number, they were the very standard bearers of our cause, and therefore entitled to great consideration. Here are the 24:

'T. W. Durant, John Dickinson, Dexter Dickinson, Samuel H. Fawcett, James Porter, Amasa Walker, John E. Fuller, Augustus M. Coburn, Charles T. Torrey, Augustus Otis, Joseph Barry, Hiram Cummings, George Russell, Josiah Brackett, Charles Grant, Benjamin Frost, George W. Simonds, J. H. Martyn, J. W. Alden, Orange Scott, Daniel Wise, S. M. Coburn, Preston Paul, Urban Price.'

Now for the 23, at the quarterly meeting:

'B. F. White, G. H. Durfee, Hall Remington, Alanson St. Clair, James Boutelle, Henry Colchen, M. King, A. M. Coburn, H. B. Skinner, N. Tolman, O. Scott, J. E. Fuller, T. W. Durant, T. R. Kimball, George Allen, Abner Sanger, Wm. Codding, Luther Capron, Daniel Wise, Josiah Brackett, S. D. Partridge, Jotham Horton, George M. Rice.'

Even this number is more than was actually opposed to the Mass. A. S. Society. Amasa Walker, for instance, is now a member of the State Board, and the Society has not a truer friend than Abner Sanger, of Danvers. Both of these individuals recorded their votes in the negative for special and peculiar reasons.

In the name of all that is precious in union, we ask, why it was that our friend Lewis Tappan, in view of such extraordinary unanimity in the old pioneer society, recommended a formal separation in our ranks? If no one regrets more than he does this 'unhappy division,' no one has done more to promote it than himself.

### The Weekly Contribution Plan.

We know not that we can add any thing to the stirring appeal of the General Agent of the State Society, and to the cogent plea of our correspondent Truth-Teller, in behalf of this simple yet admirable mode of raising the necessary funds to carry on our state and national warfare against slavery and all its abettors. The connection in our mind between being an abolitionist from principle, and contributing liberally to the support of abolitionism, is so indissoluble, that we are at a loss for words to urge upon our associates the duty of consecrating a just portion of their property to the support of this holy enterprise. 'God loveth a cheerful giver'—one who is not acted upon spasmodically—one who does not wait to be thrown into a state of excitement by an eloquent speaker, before he can part with his money—one whose benevolence is a perennial fountain, ever bubbling up and overflowing its brim, and sending forth its waters to fructify a parched soil, or to quench the thirst of him that is perishing. There should be none in our ranks but *cheerful givers*. Upon such, implicit reliance may ever be safely placed, in sunshine and in storm, through good and through evil report. They are known by their *fruits*. To remember them that are in bonds as bound with them is an essential part of their christianity; and their remembrance touches their pockets as well as their hearts. They understand the nature of cause and effect; and know that there must be an adaptation of means to accomplish a given end. If slavery is ever to be peaceably abolished in our land; if the horrid scenes which were witnessed in St. Domingo are to be averted from the southern section of this Union; if our own liberties are to be preserved inviolate; if the church is to be redeemed from its corruption, and the pulpit made faithful to its trust; if, in one sentence, we are to escape the fate which has befallen Tyre and Sidon, Babylon and Egypt, and to be exalted in righteousness among the nations of the earth; these disinterested friends of God and man clearly perceive how all this is to be done. With them, as it was in the opinion of the apostle James, 'faith without works is dead, being alone.' They are not of the number, whose faith in 'divine sovereignty' is such as to render all exertions for the redemption of the world needless on their part. Theirs is not a slothful, a presumptuous, a covetous piety; but one full of mercy and good fruits, and of sound common sense. To such, the Massachusetts A. S. Society makes its appeal for aid, and with perfect confidence that its appeal will be heard, and promptly responded to.

The Weekly Contribution Plan, which has been recently put into operation, will in due time show how many there are in this Commonwealth, in fellowship with this Society, who may be relied upon as cheerful and constant contributors. This Plan is wholly dependant for its success upon the *voluntary* aid which may be given to our cause, and the *fidelity* with which it is carried into effect. It is systematic, unostentatious, simple, economical. Thus far, we are happy to say, it has been so favorably regarded by our anti-slavery friends, that the General Agent has been unable to supply the demand for the beautiful weekly contribution boxes, which he has so ingeniously devised to receive whatever philanthropy may please to give. His arrangements are now such as to enable him to make the supply equal to the demand, at almost any moment. One or two of these boxes should be found in every anti-slavery family.

Perhaps some may have supposed that this plan is impracticable. Nothing can be more simple and feasible; and wherever it has been tried, it has already succeeded beyond the most sanguine expectations. Others, perhaps, may have been led to regard it as a small affair. We assure all such, that it is large enough, if actively carried out, to supersede every other mode of obtaining money for our cause. There are two or three considerations which we wish to impress upon their minds.

1. The State A. S. Society, in consequence of its strenuous and successful exertions during the last year, to redeem the pledge of $10000 to the Parent Society, and to preserve the integrity of our cause from the assaults of its professed friends, is involved in debt.

2. It relies upon the weekly contribution plan not only to relieve it in relation to the past, but also to sustain its operations for the future. Let this be kept in constant remembrance.

3. It is the desire and intention of the Board of Managers to send lecturing agents into various parts of the Commonwealth, as soon as practicable. Though very much has been done, much remains to be done, to abolitionize all classes in the State. More anon.

Remarkable Case. The first page of our present number is, to a considerable exent, occupied with the Report of a Committee appointed by the New-Bedford Young Men's A. S. Society, to investigate one of the most interesting and remarkable cases, connected with the subject of slavery, which have fallen under our notice. It is very circumstantially drawn up, and most satisfactorily exonerates our esteemed friend Nathan Johnson from all blame—against whom, for a time, the worst suspicion were entertained: so prone are the multitude to think evil of others whose characters are spotless, if for a moment their conduct seems to be inexplicable. Mr. Johnson appears to have conducted himself with great prudence, good sense, and disinterested benevolence. Much praise is due to the Young Mens A. S. Society and their Committee, for having prosecuted this mysterious affair to the bottom.

### The Cradle of Liberty.

We have a word to say in behalf of the Cradle. The first volume is nearly completed:—in commencing the second, it is desirable to know, as promptly as possible, how many of our anti-slavery friends are disposed to continue their patronage. When it first made its appearance, they hailed it with uncommon pleasure. We trust they will continue to feel the same interest in it, for at least another term. The list of subscribers has steadily increased since the first number was issued, so that it has now a wide circulation; and being afforded at the low rate of seventy-five cents a year, and wholly confined to the subject of slavery, the Cradle offers strong inducements to those who are desirous of obtaining a cheap anti-slavery publication. It was brought into being under very peculiar circumstances; those circumstances still remain unchanged; hence the necessity for its continuance is as great as it was a year ago for its commencement. It leaves without excuse those who cavil at the Liberator, on account of the discussion of 'non-resistance' in its columns. It is so small in size as to be read without fatigue; and yet so large as to afford a great deal of anti-slavery reading in the course of a year. Local societies will do well for our cause, by taking a number of copies for gratuitous distribution. For this purpose, they can be supplied at the rate of fifty cents a copy per annum. Those who are now regular subscribers are specially urged to renew their subscriptions, and to extend the circulation of the paper by active exertions. Such persons as have not yet subscribed to any anti-slavery journal, are invited to send in their names for the Cradle. We think we may safely promise, that it will be a more interesting sheet during the next volume, than it has during the present. A greater variety of articles will be inserted in its columns, and great care taken in their selection. Let, then, the Cradle of Liberty not cease to be rocked, until our soil shall no longer exhibit the foot-prints of a slave.

Yes, let the Cradle rock,
Till the infant Liberty
Shall rise in strength, and mock
The power of tyranny!
Till every chain be riven,
Till there remain no thrall,
Till oppression hence be driven,
Till freedom come to all!

### 'Consistency is a Jewel.'

'The Abolitionist' is rabid on the subject of political action. Its reliance upon truth and moral suasion is so small as not to be discernible. The new method which it proposes to bring this guilty nation to repentance, is to organize a third political party! The burden of its song is, 'A third party! nothing but a third party!' As a fine specimen of the consistency of its course, we quote the following paragraph from its first number:

'A report has been industriously circulated, that the abolitionists of this State are about to organize a distinct political party, and that this paper is to be its organ. *Both statements are false*—especially the latter. THE ABOLITIONISTS, WE TRUST, WILL ERECT NO NEW STANDARD OF POLITICAL ACTION.'

The tune is now changed—and for a very good reason. In his famous letter to Henry B. Stanton, the editor of the Abolitionist urged Mr. Stanton to endeavor to get a special meeting of the American A. S. Society, which was held at Cleveland, Ohio, either to nominate Presidential candidates, or to authorize the Executive Committee of that Society to call a suitable convention with this object in view—telling Mr. Stanton, 'One thing *I know*. Unless you do take such a step, *our New Organization here is a gone case'!!* This fully explains why the Abolitionist has turned such a summerset, in relation to distinct political action. This is the secret of its zeal in favor of a third party. It is to save the 'New Organization' from an ignominious end.

### Close Resemblance.

In the Abolitionist of the 13th ultimo, an editorial notice of the last annual meeting of the American Colonization Society at Washington is given, in which it is sarcastically said—'We are presented with the usual list of Gen. Hon. Rev. and Rt. Rev. southern and northern Vice Presidents.' Turning to another part of the same number, we find an account of the annual meeting of the Hampden County *Abolition* Society, the President of which is an 'Hon.'—and of thirteen Vice Presidents, one is a D. D., eight are 'Rev.' one 'Hon.' one an 'Esq.' one an M. D. and only one without a title!! Here is a pretty good family resemblance. It is quite remarkable under whose auspices the Colonization and Abolition Societies have been put! They seem to be equally popular among those who have little or nothing to do with 'the common people.'

In the same paper is an account of a special meeting of the Bristol County Abolition Society. The business committee consisted of *Rev.* S. H. Hopkins, Dr. Caleb Swan, *Rev.* Luther Lee, *Rev.* Luther Sheldon, *Rev.* Mr. Washburn. Those who took part in the discussions were *Rev.* Mr. Emery, *Rev.* Mr Lee, *Rev.* Mr. Washburn, *Rev.* Mr. Woodman, *Rev.* Mr. Sheldon, *Rev.* Mr. Noble, &c.

In the succeeding number of the Abolitionist is an account of the first meeting of the Norfolk County Abolition Society. '*Rev. Doctor* Ide presided during most of the session.' Those who addressed the meeting were *Rev.* Mr. Washburn, *Rev.* Mr. Fiske, *Rev.* Mr. Torrey, *Rev.* Mr. Colver, *Rev.* Mr. Lee, *Rev.* Mr. Ripley, *Rev.* Mr. Waite, *Rev. Dr.* Ide, *Rev.* Mr. Sanford!!!

How correct was our allegation against the new organization, that it was a *clerical* plot!

### Essex County Anti-Slavery Society.

The quarterly meeting of this Society will be held at Lynn on Tuesday and Wednesday. Do the friends of emancipation in that sterling old County need any persuasion to induce them to attend the meeting in a solid phalanx? If so, then they must indeed have become 'new organized,' and forgotten that there are nearly three millions of slaves yet pining in captivity among us—that the liberty of speech and of the press is tolerated only in one portion of the Union—that, even on the floor of Congress, our own representatives are forced to take a gag into their mouths—that the right of petition has been deliberately wrested from the people by Congress—&c. &c. But they are not the men or the women to forget such things. They have 'enlisted for the war,' whether it last seven years, or to the close of life's campaign. Knowing the hospitality of the friends in Lynn, they will have a special inducement to be present at the quarterly meeting in that truly enterprising and philanthropic town. They will be gratified to learn that our bro. Hawley, of Groton, has promised to give his attendance. The General Agent of the State Society, with other friends from Boston, may also be expected on the occasion.

Letter from a Native Hindoo. This letter, which we have placed in another part of our paper, addressed to Prof. Adam of Harvard University, furnishes pleasing evidence of the capabilities of our race, irrespective of clime, complexion and caste. It is written in English, and in a graceful and easy style. Its penmanship is uncommonly good. The author's mind seems to be deeply imbued with sympathy for the degraded and oppressed natives of India; and to be filled with gratitude, in view of the philanthropic efforts which are making in England for their improvement and elevation.

Book and Job Printing. Among those who excel in book and job printing, in this city, is Mr. H. L. Devereux, No. 4, Water-street. Whoever may feel disposed to patronize him may rely upon having their orders executed with neatness, elegance and despatch. Mr. D. received a premium at the late Mechanics' Fair. His card-printing is quite equal to any specimens we have seen from any other office. [See his advertisement.]

### Baptist National A. S. Convention.

Our Baptist coadjutors have put forth a 'Call for a Baptist National Anti-Slavery Convention,' to be held in the city of New York on Monday, the 27th day of April next. This Call appears in the Christian Reflector, and is signed by 487 persons, the majority of these ordained Baptist ministers, and the others chiefly deacons of churches, students of theology, &c. Accompanying the Call is an Address to the Baptists of the United States, in which it is stated that there are probably more slaves held by members of Baptist churches and congregations, than by any other denomination in the country! That there are single Baptist churches at the south, containing from 500 to 1200 slave members! That the whole number of these portions of the body of Christ, held in bondage by Baptist ministers and laymen, is at least *one hundred and twenty-five thousand souls!* Truly, in view of these facts, it behooves our anti-slavery Baptist brethren to bestir themselves, in good earnest, for the purification of their denomination from the leprosy of slavery. We trust the Convention will resort to the most thorough-going measures, and march up to the work of reform boldly and effectually.

### Reform in Ireland.

We have omitted the Non-Resistance Department, in our present number, in order to place on record a most wonderful account of a most extraordinary moral revolution which is now going on in Ireland, in favor of the cause of temperance. There has been nothing like it, in any nation, since apostolic times. Ireland,—benighted, oppressed, completely given over to intoxication,—was the last country on the globe in which to believe such a reform possible. It is impossible for those who rejoice in human progress, to read the particulars of this marvellous, almost miraculous transformation of character, without being very deeply affected, and giving glory to God. 'Father Matthew' is, indisputably, a wonderful man: his power over the Irish population is absolutely magical. He has accomplished what the eloquent O'Connell, in the zenith of his popularity, could never have brought to pass. It is delightful to see that this great champion of Ireland is filled with reverence in view of the 'moral and majestic miracle,' to use his own words, 'performing at this moment among the people of Ireland'—and that he is disposed to sustain Father Matthew by the weight of his all-pervading influence.—What a glorious exhibition is all this, of the omnipotent power of 'moral suasion,' unaccompanied by any political organization!

Would to God that we could see among the people of this country, as much enthusiasm enkindled in the cause of human liberty, as is witnessed in Ireland on the subject of temperance! May we not hope, that, suddenly awaking from the lethargy into which they have fallen, and perceiving that their liberties have been wrested from them by southern task-masters, they will burst the shackles that bind them, lift up the standard of universal emancipation, rally around it in crowds, and pledge themselves to be faithful to God and humanity! Americans! it is in your power to set such an example of devotion to the cause of impartial liberty, as shall not only purify your country from the pollutions of slavery, but give a death-blow to tyranny throughout the world!

The Emancipator. The Letter of the Board of Managers of the Massachusetts A. S. Society to the Executive Committee of the Parent Society, which appeared in the Liberator of the 14th ultimo, setting forth the reasons why the State Society could not give any aid to the Parent Society in the present posture of affairs, is published in the last number of the Emancipator, accompanied by rather more than two columns of editorial comments. We are perfectly willing to have the abolitionists of the United States read the two documents connectedly, and make up their verdict accordingly. We have not room to criticise the criticisms of the Emancipator in our present number. All that we can now say is, that their spirit is such as to confirm every allegation made in the Letter of the Board. Mr. Leavitt, we would add, is mistaken in saying, that, at the late annual meeting of the State Society, 'a vote passed, that hereafter the Report of the Board shall be printed *before* the annual meeting.' No such vote was passed. He cannot, therefore, 'exonerate the body of abolitionists in Massachusetts, and the Mass. A. S. Society itself, from intentional participation in this deed (!) to which the Board have lent themselves.' They unanimously approved of the Letter.

Gerrit Smith We have already informed our readers, that this dear brother has made a sudden summerset, and is now 'going the whole' for an abolition political party—so that the editor of the Abolitionist, in his paper of yesterday, exultingly says—'It will be perceived that Mr. Smith here goes rather further in his views of the necessity of a third party than we have done'!! In the Friend of Man of the 19th ult. is a long and most extraordinary letter from Mr. Smith, giving an account of a State A. S. Convention which was recently held in West Bloomfield, Ontario county, N. Y. At that Convention, Mr. Smith and Mr. Holly put forth all their powers to procure the adoption of a resolution in favor of the formation of a third political party. The resolution was manfully opposed by James C. Jackson, H. C. Wright, and others; and was rejected by a very large majority. This unexpected result evidently wounded the pride of our excellent friend Smith; and the reader of his letter in the Friend of Man will readily perceive that it was written in a perturbed and mortified state of mind. It is highly discreditable both to his head and heart. We shall probably review it in another number.

N. P. Rogers. The old tried friends of original abolitionism, in this city, have been greatly refreshed and animated by a visit from this clear-sighted and unflinching advocate of human rights among the Granite Hills of New Hampshire. That State will yet be proud to rank his name among her worthiest sons, long after the memory of her leading politicians shall have rotted. Let her not wait to honor and appreciate his fidelity to the cause of liberty, until his death, but do him justice while living. Rogers ought to be one of the delegates to the World's Convention; and we call upon our anti-slavery friends in New Hampshire to bestir themselves forthwith, and provide ways and means to defray the expenses of his mission—the 'hard times' to the contrary notwithstanding.

Mrs. Child. The reminiscences which this excellent woman and faithful friend of our cause has recorded in another column, are very timely in their publication, and present the conduct of certain individuals in the anti-slavery ranks in no very enviable light. Some persons, we opine, who have hoped to make capital stock enough out of it to put the management of the anti-slavery cause into other hands, will be quite sick and ashamed of 'the woman question,' in the sequel.

Pennsylvania Freeman. J. G. Whittier has retired from the editorial chair of the Freeman. The time has been when we should have deeply regretted to make this announcement; but, in his present state of mind, as it respects political action and 'new organization,' and in view of the course he has thought proper to pursue in regard to the state of things in this his native Commonwealth, we are reconciled to his withdrawal.

To Correspondents. We have still more communications on hand than we can readily dispose of. A letter from Adin Ballou, and a communication from Henry Grew, shall be inserted in our Non-Resistance department next week. Also, a letter from Gerrit Smith to Henry C. Wright.

☞ We commend the Hair-Curling Establishment of our friend Cole, in Atkinson-street, to the patronage of our anti-slavery friends in particular, and of the public in general. He shaves abolitionists and anti-abolitionists with equal skill and address.

## DEATHS.

In this city, on Wednesday evening, at 10 o'clock, Feb. 19, of the dropsy, Henry C. P. C., son of Henry Tyler, aged 10 years.

In Lynn, suddenly, on the 19th inst. Lydia Ann, daughter of James N. and Ruth Buffum, aged eight years.

At Newmarket, N. H. Rev. Jonathan Cato, a well known colored preacher of the Dutch Reformed Church, supposed to be between 70 and 80 years of age. He was formerly a slave in Shenectady, N. Y.—but many years past has been free, and has travelled and labored extensively among people of his own color, in various parts of New-England.

## TREASURER'S ACCOUNT

*Of Money received into the Treasury of the Massachusetts A. S. Society, during month of February.*

| | |
|---|---|
| Fall River—Hon. Nath'l. B. Borden, | 25 00 |
| Brookline—John C. Gore, | 5 00 |
| Boston—a friend, E. J. | 100 00 |
| Watertown—Stillman Lothrop, | 6 00 |
| Clement Drew—pledge at annual meeting, | 1 00 |
| South Weymouth, by Jacob Loud, for Hiram Wilson's colored school in Canada, and subject to his order, | 10 00 |
| Fall River—Nath'l. B. Borden by J. A. C. | 25 00 |
| Brookline—Samuel Philbrick by do | 100 00 |
| Boston—Francis Jackson, | 50 00 |
| West Gloucester A. S. S. by Thos. Haskell, | 8 00 |
| Dartmouth College—Thos. Paul, | 1 00 |
| *On the weekly Contribution Plan.* | |
| Kingston—Justus Harlow, Tr. 6 00; Deborah Brewster, 1 00; Christopher P. Drew, 4 12; Thomas Bicknell, 2 62; monthly concert, 1 24; | 14 98 |
| Duxbury—S. C. Stetson, Tr. | 7 62 |
| Townsend—by L. Gates, | 1 20 |
| Andover—Rebekah H. Foster, | 6 10 |
| Haverhill—Jane Hughes, | 13 00 |
| New-Bedford—Jos. Congdon, | 14 50 |
| Walpole—Aaron Guild, | 5 14 |
| Methuen—J. D. Herrick, | 3 80 |
| Boston—John Levy 38c, Michael R. Brown 3 42, A. W. Weston 4 62, Maria W. Chapman 5 00, Caroline Weston 2 00, Thankful Southwick 7 84, Mary Willey 6 00, Mary G. Chapman 75c, Eliza F. Meriam 2 54, Submit Stokewell 2 04, Collection at monthly Concert 3 03, | 37 62 |
| Fall River—Lydia Humphrey Tr. | 5 00 |
| do Thos. Wilbur, | 2 00 |
| Plymouth—Wm. P. Ripley, | 20 00 |
| | $461 96 |

HENRY G. CHAPMAN,
*Treas. Mass. A. S. Soc.*

## NOTICES.

TO SUBSCRIBERS.—*Second Notice.*

The undersigned, Committee on the pecuniary concerns of the Liberator, have ascertained that in a few instances, subscribers who have paid for the paper, have, through inadvertence or carelessness, on the part of collecting agents, failed to be properly credited.

With an early number of the Liberator, the undersigned will again send a bill to such subscribers as they suppose to be delinquent. If the bill should not be found correct, the subscriber is requested to give *immediate* information of the fact by mail, addressed to *Oliver Johnson, Agent of the Liberator, Boston.* If the bill is right, the amount may be sent through the post-master of your town, who is authorized by law to frank all letters enclosing remittances for periodicals. His signature to the bill shall secure you credit on the books. Strong confidence is felt, that under the present rigid system of supervision, no error in subscriber's accounts will occur.

Mistakes having taken place, the undersigned think it proper to defer, until the first week in April, commencing the proposed publication of the names of subscribers who have remained delinquent more than fifteen months.

It is earnestly hoped that, in the absolute *necessity* of placing the pecuniary affairs of the Liberator upon a solid basis, its *real* friends will find a justification of energetic measures of reform.

FRANCIS JACKSON,
SAMUEL PHILBRICK,
ELLIS GRAY LORING,
WILLIAM BASSETT,
EDMUND QUINCY. } Committee.

### OLD ESSEX—AWAKE

A Quarterly meeting of the Essex County Anti-Slavery Society will be held at Lynn, on Tuesday and Wednesday, the 10th and 11th of March.

The meeting will commence on TUESDAY morning, at 10 o'clock, at the Christian Chapel in Silsbee street, *near the principal Railroad Depot.*

Let there be a strong rallying from all parts of the county. Let the men and women of Essex devote these two days to the cause of freedom. Let them, with warm and devoted hearts, come up to this meeting, and, by their prayers and their counsel, stimulate each other to renewed and unceasing exertions in their warfare with oppression. Let them evince that abolitionism has, indeed, 'gone down' into *their* understandings and consciences, and that they are resolved to do what in them lies to send it *'down'* into the hearts of the oppressors.

☞ Remember the meeting is to be held *two days.* —Ample accommodation will be provided by our Lynn friends.

GEORGE FOSTER, *Rec. Sec'y.*

### BOSTON A. S. SOCIETY.

The Board of Managers and the members of the Boston Anti-Slavery Society, are requested to meet at 25 Cornhill, on Saturday, at 4 o'clock P. M., on business of importance. A full attendance is earnestly requested. C. P. BOSSON, *Sec'ry.*

### SPECIAL NOTICE.

A meeting will be held at the Town Hall in Ashburnham, (Worcester Co.,) on the last Saturday in March, at 10 o'clock, A. M., for the purpose of examining the great and leading Doctrines of the Sacred Scriptures, and for devising the best *means* of laying before an enquiring public the results of such examination. All persons (gentlemen and ladies) who feel a deep concern in the salvation of man or cause of Zion, and who believe that a thorough re-examination of the scriptures is necessary to a discovery of what those tru

## POETRY.

From Charlton's Poems.

### ONLY ONE NIGHT AT SEA.

*'Thou destroyest the hope of man.'*

'Only one night at sea,'—
'Twas thus the promise ran,
By frail, presumptuous mortal given,
To vain, confiding man,—
'Only one night at sea,
And land shall bless thy sight,
When morning's rays dispel
The shadows of that night.'

The pledge has been received,
The vessel leaves the shore,
Bearing the beautiful and brave,
Who ne'er shall greet us more;
And every heart beats high,
As bounding o'er the wave,
The gallant bark moves on
To bear them to their grave.

The merry beams of day
Before the darkness flee,
And gloomy night comes slowly on,
That 'only night at sea;'
The watch upon the dock,
Their weary vigils keep,
And countless stars look down
In beauty o'er the deep.

Within that stately boat
The prattler's voice is still,
And beauty's lovely form is there,
Unheeding of the ill;
And manhood's vigorous mind
Is wrapped in deep repose,
And sorrow's victim lies
Forgetful of his woes.

But hark! that fearful sound,
That wild, appalling cry,
That wakes the sleepers from their dreams,
And rouses them—*to die;*
Ah, who shall tell the hopes
That rose, so soon to flee;
The good resolves destroyed
By that 'one night at sea?'

That hour hath passed away,
The morning's beams are bright,
As if they met no record there
Of that all-fearful night;
But many souls have fled
To far eternity,
And many hearts been wrecked
In that 'one night at sea.'

Great God! whose hand hath launched
Our boat upon life's sea,
And given us a pilot there,
A spirit bold and free,
So guide us with thy love,
That our frail bark may be,
Mid waves of doubt and fear,
'Only one night at sea.'

### STANZAS.

BY MRS. C. BARON WILSON.

True, *all* we know must die,—
Though none can tell th' exact appointed hour;
Nor should it cost the virtuous heart a sigh,
Whether death crush the oak, or nip the opening flower.

The *Christian* is prepared,
Though others tremble at the hour of gloom;
*His* soul is always ready on his guard,
*His* lamps are lighted 'gainst the bridegroom come.

It matters not the time,
When we shall end our pilgrimage below;
Whether in youth's bright morn, or manhood's prime,
Or when the frost of age has whiten'd o'er our brow.

The child that blossom'd fair,
And look'd so lovely on its mother's breast,
(Fond source of many a hope, and many a prayer!)
Why murmur, that it sleeps where all at last must rest?

Snatch'd from a world of woe,
(Where they must suffer most who longest dwell!)
It vanish'd like a flake of early snow,
That melts into the sea, pure as from heaven it fell!

The youth whose pulse beats high,
Eager through glory's brilliant course to run;
Why should we shed a tear, or breathe a sigh,
That the bright goal is gain'd—the prize thus early won?

Unstain'd by many a crime,
Which to maturer years might owe their birth;
In summer's earliest bloom, in morning's prime,
How blest are they who quit this chequer'd scene of earth!

And shall no tear be paid,
To *her* the new-made *bride*, the envied fair;
On whose fond heart Death's withering hand is laid,
Checking each pulse of bliss Hymen had waken'd there?

Joy scatter'd roses, while
The happy slumberer sank to calm repose,
In Death's embrace;—e'er love withdrew his smile,
And 'scap'd those chilling blights the heart too often knows.

Yes!—*all* we know must die,—
Since none can tell th' exact appointed hour,
Why need it cost the virtuous heart a sigh,
Whether death crush the oak, or nip the opening flower?

From 'Tait's Edinburgh Magazine,' for July, 1839.

### JEFFERSON'S DAUGHTER.

, It is asserted, on the authority of an American newspaper, that the daughter of Thomas Jefferson, late President of the United States, was sold at New Orleans for $1,000.'—*London Morning Chronicle.*

Can the blood that, at Lexington, pour'd o'er the plain,
When the sons warred with tyrants their rights to uphold,
Can the tide of Niagara wipe out the stain?
No! Jefferson's child has been bartered for gold!

Do you boast of your freedom? Peace, babblers—be still!
Prate not of the goddess who scarce deigns to hear.
Have ye power to unbind!—Are ye wanting in will?
Must the groans of your bondman still torture the ear?

The daughter of Jefferson sold for a slave!
The child of a freeman for dollars and francs!
The roar of applause, when your orators rave,
Is lost in the sound of her chain as it clanks.

Peace, then, ye blasphemers of Liberty's name!
Though red was the blood by your forefathers spilt,
Still redder your cheeks should be mantled with shame,
Till the spirit of freedom shall cancel the guilt.

But the brand of the slave is the tint of his skin,
Though his heart may beat loyal and true underneath;
While the soul of the tyrant is rotten within,
And his white the mere cloak to the blackness of death.

Are ye deaf to the plaints that each moment arise?
Is it thus ye forget the mild precepts of Penn,—
Unheeding the clamor that 'maddens the skies,'
As ye trample the rights of your dark fellow-men?

When the incense that glows before Liberty's shrine,
Is unmix'd with the blood of the galled and oppressed,
Oh! then, and then only, the boast may be thine,
That the stripes and stars wave o'er a land of the blest!

## TEMPERANCE.

From the Albany Argus.

### Temperance Reform in Ireland.

BALLSTON CENTRE, Feb. 5, 1840.

To the Editors of the Albany Argus:

Gentlemen: I enclosed you a letter I received a short time since from Dublin, alluding to the commencement of a mighty moral revolution in progress in Ireland. In your paper of the 3d instant, you gave your readers the wonderful results of the effort in Limerick, by which in 3 days 150 to 200,000 individuals, solemnly pledged themselves to total abstinence from all that can intoxicate. I have now before me Irish papers by the late arrival, filled with continued triumphs. After the efforts of Father Matthew at Limerick, we find him at Waterford. The account of his visit there I now enclose you. It is long, but I do not see how it can be shortened and give a correct view of the case. As you have kindly opened your paper to this important reform now in progress in Ireland, I trust you will continue to publish the accounts as they reach us. I feel assured there is not an individual in our land, *having a heart to feel*, but must rejoice in the prospect of seeing the Irish people abandoning the use of alcohol, which has heretofore occasioned a great proportion of all their misery.

Yours respectfully,
EDWARD C. DELAVAN.

From Waterford, Ireland.

GLORIOUS REVOLUTION. Never did we witness any thing comparable to the enthusiasm of the people, with respect to the glorious cause whose progress we have been for some time noticing, and the scenes connected with which, in this city, we have endeavored to convey some faint idea of below. It is impossible for pen to do it justice, and beyond the reach of imagination to conceive any thing its parallel. To those at a distance the details we have endeavored to collect and embody may appear exaggerated, and the work more of fancy than of fact; but we can only assert that we pledge ourselves to the literal accuracy of every circumstance we furnish, and that we find ourselves unable to paint the picture as it presented itself to our eyes. We have seen the masses, excited by political causes, assembling in their numbers and strength to vindicate themselves from the rod of the oppressor—hanging on the lips of their great champion and leader, and apparently prepared to rush on destruction itself, did he tell them to do so. At the period that the unanimous voice of the nation arose in full swell against the giant iniquity of tithes, we were present on many soul-stirring occasions, and beheld many memorable scenes; but all previous reminiscences and experience fade into utter insignificance, as mere dust in the balance, compared to the achievements of yesterday. We confess that we were prepared for something extraordinary in consequence of our accounts from Limerick; but we candidly admit that we received these accounts *cum grano salis*—and entertained serious doubts of their implicit fidelity. But we avow ourselves mistaken in the estimate we formed of them, and believe that the whole truth remains to be told. To see thousands and thousands of human beings, whose days had been much devoted to a fascinating, but perilous habit, coming from a far distance, amid the rain and the storm—braving the hostility of the elements and of poverty and destitution—committing themselves to the slender chance of secular commisseration for the means of support during their absence from an humble home—doing this, not because of a worldly prospective advantage, but attracted by the fame of an unpretending priest, whose time is given up to the cause of charity and the poor—to see this is indeed marvellous, and to account for it without acknowledging the intervention of a special Providence, is out of the question. But so it is. An intense feeling appears to have taken hold of the popular mind—a feeling widely spread and deeply rooted—planted, we verily believe, in a religious soil, and promising to bring forth the fruits of joy and happiness, social as well as physical, in good season. We are not philosophers enough to explain why it is, that strictly Catholic though Ireland has been, since Christianity first dawned upon her, no movement of this description has been hitherto made. But even the sceptic has learned that a great—an unexpected movement has at length set in, and he scarcely doubts any longer, from what he has seen, that it will stop before it embraces the entire of the land.

The great Apostle of the glorious cause, which is making such triumphant—such miraculous headway throughout the South of Ireland, despite the sinister influences combined to arrest its onward career, arrived unexpectedly in this city, by the Cork Mail, on the evening of Tuesday. His advent was not looked for until the following morning; and hence he 'stole a march,' anxious as he is, and as he always has been, to avoid the gaze and the applause of the multitude, which are an inevitable concomitant of his footsteps. He was set down at the Commercial Buildings, where, in a few moments—word having gone abroad that he had come—he was waited on by the right worshipful the Mayor, and some of our respectable citizens, including the exemplary laborer in our local vineyard, Mr. P. J. Murphy, for whom he first inquired, and whom he appeared anxious to see. Having partaken of dinner, and received some pledges—for postulants even at this early hour poured in upon him—he proceeded, with Mr. Murphy and the Rev. Mr. Sheehan, to Mount Sion, where the members of the local Teetotal Abstinence Society were holding one of their usual meetings. He appeared somewhat fatigued after his long journey, and after addressing the meeting in language expressive of thankfulness for their warm reception, accompanied by Mr. Murphy and a few other gentlemen, he left there for the residence of our venerable bishop. On Tuesday evening, and throughout that night, numbers continued to pour into town from the surrounding country. From the dress and accent of many, it was apparent that they had come from a far distance. Their demeanor, we are happy in being enabled to remark, was orderly, and partook, in no instance that came under our notice, of the 'whiskey loving' excesses which have stigmatised the proceedings of other localities. The majority were of the humbler classes, and came provided with the necessaries for travelling in their situation, wearing their kit, after the fashion of soldiers. During the whole of the night, the bridge, the great thoroughfare to and from the Lienster counties, continued open, a circumstance hitherto rarely remembered, whilst all the avenues leading from the west and south contributed a continuous tide of human beings of all ages, and of each sex—of every description, from the affluent to the destitute—from the person who rarely sacrificed reason at the demoralizing shrine of intemperance, to the habitual and reckless drunkard.

*Wednesday, nine o'clock, A. M.* This morning from an early hour the city was the scene of busy animation Notwithstanding that the rain fell in vast quantities, the avenues to the city continued to present a dense mass of living beings wending their way to the Apostle. Several hundred arrived from the county of Wexford in market boats, whilst the river steamers, which ply between the counties of Waterford and Wexford, were thronged far beyond their usual fare. At nine o'clock, the Very Rev. T. Matthew, accompanied by the Right Rev. Dr. Foran, our beloved and apostolic bishop, Major Gahan, Sir Benjamin Morris, Mr. P. J. Murphy, and other gentlemen, left King street for Ballybricken, in the midst of whose large area a temporary husting was erected. The ground had already been occupied by Alderman H. Alcock, mayor *pro tempore*, Colonel Manners and two companies of the 37th depot, with the city police under the command of Captain Wright, and the members of the Local Temperance Society, with medals displayed. The military and police formed a cordon around the hustings, and the members exerted themselves with zeal for the preservation of order. But it was unavailing; the torrent of human beings bore down every obstacle—the hustings, after the pledge was administered to about two thousand individuals of both sexes, were besieged, despite the efforts of those engaged to restrain the multitude. It was found to be impossible to persevere, and after much exertion, the rev. gentleman with difficulty adjourned to the Court-house. Here we are able to say that Mr. Matthew and his friends were comparatively comfortable, and the postulants better off than they were in the area of Ballybricken. The Court-house steps were occupied by a file of the 37th and the police, and not more than two hundred at a time were permitted to enter. Some individuals were severely crushed in consequence of their anxiety to rush forward; but we are happy to say that no serious accident took place. As each batch entered the Court-house hall, they knelt in humility and devotion, took the pledge at the hand of the great administrator, and passing out by a different door from that which they went in, gave sufficient room to their followers. This plan was admirable, and tended very considerably to the convenience of the rev. gentleman and the people. As each batch rose up after repeating the words of the pledge, brightness glowed in their countenances, such expressions as, 'Thank God, we are happy now,'—'Heaven bless you, Father Matthew,' issued from the lips of the regenerated. We were happy to observe that many of the police knelt before the Apostle, and plighted their vow never to drink intoxicating liquors more. And this, we are sure, will render them objects of especial favor to their commanders. Alderman Alcock introduced the commanding officer of the garrison, Colonel Manners, to Father Matthew, in the hall of the Court house. Colonel Manners, we should observe, is a decided friend of the cause.

*Twelve o'clock.*—Thousands continue to arrive. The exemplary Catholic pastors of Tramore, Kill, and Newton, &c., with their indefatigable curates, have come into town at the head of imposing cavalcades. Mr. Carr, of Ross, has also appeared with upwards of a thousand men and women from that town. We perceived some highly respectable persons among this group. The Court house externally presents at this moment a fearful sight. Crowds rush up the steps despite the military and police, whose conduct is exemplary in the highest degree. The doors have been forced in, and the hall is thronged. The Apostle is surrounded by Alderman Poole, the Rev. Nicholas Cantwell, P. P. Tramore; the Rev. James Vaile; P. P. Newtown; the Revs. Messrs. Dixon, Murrissey, Fitzgerald, J. Power, N. T. Dowley, J. Clarke, Hefferman. It is said that ten thousand persons have been already received; but they are not missed from the myriads who await to take the pledge. We regret that some of the postulants appear to labor under the effects of fatigue—arising from the circumstance of having travelled all night through the rain. An instance of majesterial petulance has occurred, which we shall notice. Captain Newport has called upon some of his brother magistrates to advise Mr. Matthew to withdraw, as personal danger may ensue. But the gallant Captain's remonstrances are not heeded, for the very good reason, that no danger is as yet seen by the most experienced persons. 'Talk of the victories of the Duke of Wellington,' said Alderman Poole, as he regarded the mighty mass of human beings rapidly approaching to take the pledge, 'they are nothing to those of Mr. Matthew. He has done more for the Irish people than any man who has as yet appeared, or, perhaps, who ever will appear in Ireland.'

*Two o'clock.* Crowds on crowds continue to pour in, in apparently exhaustless abundance. It is computed that the Rev. gentleman has received twenty thousand at least since morning. Each batch, amounting on an average to 170 persons, is disposed of in about two minutes, and instantly succeeded by another. Mr. Matthew, on being asked was he not tired, and would he not take some refreshments, replied, 'I feel no fatigue in the world. Oh, how rejoiced I am to see them pour in, in this way.' And well may he rejoice, for never was man made an instrument in the hands of an all-wise and gracious Providence for the achievement of such incalculable benefit to society! Several country gentlemen have arrived to witness the proceedings, amongst whom we perceived Andrew Sherlock, Esq. Killaspey; Richard Duckett, Esq., Tramore; Wm. Peet, Esq., &c. There are many protestants and quakers in the hall, looking with wonderment at what is passing. Some accidents of a slight nature have taken place—one woman is bruised, and two men are cut. Mr. Ryan, the worthy governor of the county jail, had them removed to the prison, attended to and nourished.

This being the dinner hour of the working classes, we noticed the bacon-cutters of many establishments, and other description of laborers, taking the pledge. In Patrick street the crowd is so dense that a passage through it is quite difficult, whilst thousands occupy the ground opposite the court-house and throughout Ballybricken. The rain continued to fall with unabated velocity. The military police and people are drenched. Sir Benjamin Morris and Alderman Alcock, persevere with the same activity as usual in the preservation of order.

*Twenty minutes to four o'clock.*—The Rev. gentleman has continued without intermission to receive postulants up to this moment; and thousands yet throng the streets, despite 'the pitiless pelting of the storm,' and even from a great distance. The employers were anxious that their servants should not go forward to-day, in order that an opportunity should be afforded strangers to take the pledge without any unnecessary delay. But it is expected that there shall be few servants in Waterford who will not have become members of the total abstinence society by to-morrow evening. It is thought that one hundred thousand (and we speak within limits when we say so) shall have been received in this city, previous to the departure of the apostle.

Mr. Matthew and his friends left the Court house at the hour above named, for the bishop's, where he continued to receive postulants up to dinner hour. Vast numbers surrounded the Right Rev. Dr. Foran's residence, anxious to take the pledge at once. After dinner, Father Matthew continued to receive postulants to a late hour. Several very respectable parties took the pledge. Many ludicrous scenes occurred during the day, exhibitive of the enthusiasm and devotion of the people. A Carrick woman, on arriving at this side of the bridge, was heard to exclaim, after turning towards the west, 'Joy be with you, Carrick, and all the whiskey I ever drank. I'll never drink more.' Nearly all the fishermen of Tramore, Islands o'Kane, and the coast around to Bamahon, took the pledge. The bathing men of Tramore, a peculiarly moist sort of people, were the foremost in enrolling themselves under the standard. Hundreds were present from the farthest extremity of Wexford, Carlow, Wicklow, Kildare, Queen and King's counties. As proof of the great excitement prevalent, it may be observed that the High-street Loan Fund Society, (to which we have so frequently called attention,) which receives upwards of twenty applications *per diem*, and is a bitter pill to the pawnbrokers, received but one application to-day. It was observed with pleasure that females outnumbered males by about twenty-five per cent. This has not, we believe, been the fact, elsewhere. The virtuous, as well as the most debased and forlorn of the community, have taken the pledge. Several of the unfortunates, who have lived on the wages of sin, renounced the evil of their ways and resolved to live soberly and purely for the future.

*Ten o'clock, p. m.*—The city is extremely tranquil. Such of the postulants as have not left town are comfortably housed. Several stores have been opened for them, where their wants are well supplied. The Apostle resumes his labors this (Thursday) morning.

The Very Rev. Theobald Matthew visits Clonmel on the 17th. The Court house is preparing for his reception.

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The Mayor of Limerick, in a letter to Matthews, says:

'A moral regeneration has taken place among the people of this city, which is really most astonishing, and truly gratifying to every philanthropic mind. Our Police reports are much lessened, petty sessions business considerably reduced, and even summonses in the Court of Conscience have fallen off one third. Our streets and places of public resort are regular and quiet; and that which must be most gratifying to you is the fact, that although reports have, at different times been industriously circulated, of members of your society having broken their Temperance pledge, I have not been able to make out a solitary instance of such being the fact. But those who have so many years fattened on the demoralization of the people will die hard; although they may as well give up the ghost quietly, as their game is completely up.'

The Dublin Evening Post says that in all the towns about Cork, the whiskey shops are being closed, and soup, coffee, and tea houses establishing generally.

The Limerick Chronicle says:

'The average of persons committed to the city gaol for intoxication, was seven in a day, and upwards of twenty every Sabbath. There is but (upon an average,) one in a whole week at present. For this moral reformation we are indebted to Mr. Matthew, a greater benefactor to his country than any man in Ireland.'

At the Petty Sessions of Nov. 2.—There were no prisoners to be disposed of, which was considered very satisfactory, and *attributed to the progress of temperance.*

—

*Extract from a Speech delivered by Daniel O'Connell, Esquire, M. P. for the city of Dublin, at the Entertainment given by the citizens of Cork to the Catholic Prelates of Ireland.*

'But there is another moral and majestic miracle performing at this moment among the people of Ireland (hear and cheers;) and, my Lords and gentlemen, I attest Father Matthew to bear me out. (Loud cheers.) There is a great moral miracle operating. Don't we know that there are in this province alone, fifty or sixty thousand persons who have embraced the principles of Temperance, and have engaged not to drink any intoxicating liquors whatsoever? (Hear, hear.) And do we not see around us the priests of this great moral revolution? Do we not witness its effects in our streets? Where are now the riots, and drunkenness, and disorder, which some time since disgraced them? Why, I could myself mention many instances, were it right to particularize any. There is, for instance, a poor man in Tralee named Higgins, who was so abandoned a drunkard, that, at the time of the Cholera, he actually affected having that disease, in order that he might be sent to the hospital, and have an opportunity of drinking the brandy which was given to the patients. He is now a sober and comfortable individual. I know that is said that all this is but transitory, and the work of a day, and that it will soon break down. But there have not yet been many examples which would give symptoms of its breaking down. And I ask those who say so, are they ignorant of the fixity and firm adhesion to principle, as well as the vivacity, and mirthful disposition of the Irish character? I am convinced that God has blessed the Irish people with these peculiar and apparently inconsistent traits of disposition, that, in the midst of misery, and privation, and distress, they may possess a remedy for their evils, and have a reward to compensate them, and lead to others which are never ending.'

## MISCELLANY.

EDITING A NEWSPAPER.—The following sensible and correct remarks are from the New York Sun. Read:

Editing a newspaper is no easy task. Many people estimate the ability of a newspaper, and the industry and talent of its editor, by the variety and quantity of editorial matter it contains. Nothing can be more fallacious. It is comparatively an easy task for a writer to pour out daily columns of words, upon any and all subjects; his ideas may flow freely; and his command of language may enable him to string them together like a bunch of onions, and yet his paper may be a meagre, poor concern, after all. But a judicious, well-informed editor, who exercises his vocation with a full consciousness of the responsible duty he has to perform, will conduct his paper with the same care and assiduity that a clever lawyer bestows upon a suit, or a humane physician upon a patient. Indeed the mere writing part of editing a paper is but a small portion of the work. The care, taste, the time employed in selecting, is far more important, for the act of a good editor is shown more by his selections than any thing else; it is half the battle. But, as before observed, an editor ought to be estimated and his labor appreciated, by the general conduct of his paper—its tone, its manners, its uniform consistent course, its principles, its aims, its manliness, its courtesy, its dignity, its propriety. To preserve all these as they should be preserved, is enough fully to occupy the time and attention of any man. But if to this be added the general supervision of the establishment, which most editors have to do, it will appear that editing a newspaper is indeed no very easy task.

COMPLIMENT TO GEORGE COMBE.—Mr. Combe is soon expected to arrive in New York, for the purpose of embarking for Europe. A beautiful testimonial of respect for his character and his talents from his classes and admirers in New York, awaits his arrival in that city, which is thus described by the editor of the N. Y. Dispatch:

'It is a silver vase, containing fifty ounces of silver, of Grecian model, and most exquisite workmanship. On one side are chased the heads of Dr. Gall, Dr. Spurzheim, and Mr. Combe, with the motto under the latter medallion, "Res non verba quæso"—literally, "I examine things, not words." On the other side are chased the heads of Dr. Rush and Dr. Caldwell, with the following inscription: "Presented to GEORGE COMBE, Esq., of Edinburgh, by the members of the class in attendance upon the lectures delivered by him in the city of New York, in the year 1839, upon the subject of Phrenology; in testimony of their profound respect for the distinguished lecturer personally, and their belief in and admiration of the noble science of which he is the best living teacher and expounder."'

### Whose Paper do you Read?

While seated at a table in our office, a few days since, a gentleman came in and accosted us in the following manner:

Mr. Printer, I have called to pay the bill for your paper. I have read *your paper long enough.*

*Printer.* Very well, sir, (turning to the account) you have had the paper about six months. You wish to discontinue it?

*Subscriber.* No. I don't wish to *stop* the paper. I like it very much; but I want to read a paper that I can call my own.

*Printer.* For what length of time will you have your bill?

*Subscriber.* One year. I have read *your* paper six months, and now I want to read *my own* for as long a time. It is no pleasant thing to sit down to read, and at the end of every paragraph to have the monitor within saying, *it isn't paid for---the printer---pay the printer.---Bristol County Democrat.*

RAILROAD ACCIDENT. The New York Journal of Commerce publishes the following letter from Bridgeport, Ct.:

'On Tdursday a celebration of the completion of our railroad commenced. About 400 persons went up to New Milford. On Friday the company returned to this city, and a dinner was provided at the Sterling Hotel. On the arrival of the cars, the brakeman mistook his duty, and allowed the cars, 12 or 14 in number, to run full speed directly off the end of the track. A quantity of rubbish, and a great pile of steamboat wood, brought them up, with a sad concussion. Several of the cars were smashed. One brakeman had his thigh broken; another was injured very badly. Mr. Peck, of Newtown, had his thigh broken, and one finger cut off. Mr. Kellogg, of Canaan, had a thigh, arm and wrist broken. Several others were more or less injured. Eight doctors were in attendance, who were occupied four hours in deing up the wounds. The wounded men are none of them considered dangerously hurt. This disaster, of course, destroyed the hilarity of the occasion'

SECTARIANISM. It is no more painful than true, that the spirit of sectarianism is powerfully at work in the anti-slavery ranks. We have deprecated it from the moment it first made its appearance. We lifted our feeble voice and kindly entreated those brethren whom we supposed were tinctured with it to beware of results. And we hope still, that they will see their error and retract. So deep has sectarianism thrust its roots into the soul and heart of the professed church, that it is difficult to harmonize, for a long time, in carrying forward any moral or religious enterprise. It is, and has been our opinion, that we have more to fear from internal wars and divisions, than we have from all the combined opposition from without. The spirit of forbearance seems to be but little understood.—*Union Herald.*

☞ A disgraceful scene was enacted in the capitol at Harrisburg Pa.) on Thursday last. Mr. Mc. Elwee of the House, assaulted Mr. Barclay of the Senate in the rotunda, and after greeting him with vituperative language, struck him a violent blow over the head with a cane. Mr. Barclay was about to return the compliment with his fist, but was restrained by seeing in Mr. Mc Elwee's hand a sword which had just leaped out of the cane. Both then rushed into the Hall, while the House was in session—to the great astonishment of the members, who were engaged indiscussing the question of the Bank suspensions. The cause for this violent proceeding was that Mr. B. had been employed as counsel to prosecute in action of ejectment against Mr. McElwee, and had caused a writ to be served upon him! summoning him to appear at the April County Court.

NULLIFICATION IN TEXAS. The New Orleans Picayune relates an amusing instance of a bar to proceedings, recently interposed by the clerk of a Texas court of law. A dispute as to the disposition of some cause arose between the Judge and the Clerk, when the latter, inding that his legal opinion was about to be disregarded, thrust the papers into the stove, saying 'I shall abrogate the whole proceedings of the Court' The Judge immediately entered a demurrer in the shape of his two fists, the clerk rejoined in a similar way, and their respective friends coming to their assistance, threw the temple of the blind god into a state of the utmost confusion.

A singular disease is said, by the Newbern Spectator, to be prevailing in Carrituck county, N. C. It affects the head, in what way not mentioned, and is rapidly fatal. Eight persons died in one neighborhood within the space of a few days.

## ITEMS.

WHOLESALE BURNING. It is stated that in the year 1839, property was destroyed in New-York, to the amount of $4,028,500, of which $3,488,744 was in goods, and $540,756 in buildings. The loss during the month of January, 1840, from the same cause, is not less than $1,500,000.

A resolution stating that slavery is an institution recognized by the constitution, has passed the Ohio Legislature by a large majority—two only voting in the negative. Another resolution on the subject declared that 'the unlawful, unwise, and unconstitutional interference of the fanatical abolitionists of the North with the domestic institutions of the Southern States,' was highly criminal.

A Bombay paper of Oct. 16th says—'We understand that the Court of Directors have engaged twelve Americans to proceed to this country for the purpose of improving the cultivation and clearing of Cotton, and that they may be shortly expected to arrive in Bombay.

The Northampton Gazette advertises patent Warming Pans, in which hot water is used for communicating heat instead of burning charcoal. The instrument is so constructed, that the handle may be removed, and the fountain of heat retained, as long as it may be found desirable.

INDIAN DIFFICULTY. The Sacs and Winnebagoes agreed to hunt on the same ground this season, some miles west of Dubuque. A difficulty has occurred between the parties, and the Iowa Sun states that the Sacs, headed by Stabbing Chief, attacked the Winnebagoes and killed 40 to 50. Two of the Sacs were killed.—*Cleveland Herald.*

The Boston Mercantile Journal says that those counties whose representatives gave the largest vote in favor of the repeal of the License Law of 1838, were the most fully represented in the late great Convention of this city, and showed a firm determination to have a prohibitory law.

WISCONSIN. The legislature of this territory have passed resolutions providing for the election of a Convention 'to assemble at the capitol in Madison, on the first Monday of November next, for the purpose of deliberating upon and adopting such lawful and constitutional measures as may seem to be necessary and proper for the early adjustment of the southern boundary and admission into the Union of the State of Wisconsin on an equal footing with the original States, in all spects whatever.'

It is said that there are now 2,024 paupers in the Philadelphia Alms House, a larger number by four hundred, than has been within the walls of that institution in any preceding winter, for several years. This fact speaks in emphatic language in relation to the suffering among the indigent of that community.

The Louisville Journal says: 'We perceive that resignations are becoming frequent in the Florida army. We do not wonder at it. When dogs go into the army, it is high time for men to go out of it.'

The income of the Massachusetts state prison for the year ending 30th of September, was $43,024,32—disbursements, $38,492 05—leaving a balance of profits amounting to $4,633 27. Of the convicts received during the past year, twenty-nine are natives of Massachusetts, fifty-four natives of other States of the Union, and twenty-one foreigners.

It is estimated that upwards of seventy factories have ceased operations in New England; and at least one fourth of the population of the United States are out of employment.

The Hon. Alexander H. Everett has been appointed Special Envoy, to go to Cuba and examine the charges against Consul Trist.

A SPLENDID SPECULATION, not for the public, but the Managers, was that 'Grand New Orleans Lottery of Messrs! Caldwell, Oakey & Pritchard,' which was drawn on New Year's Eve. According to the N. Orleans Sun, *not a single one of the prizes came out!!* Of this great humbug, $25,000 worth of tickets were sold in New Orleans in one day alone—that preceding the drawing of the lottery. This is really doing a big business at the public expense.—*Natchez Cour.*

THE CONGRESSIONAL GAG. The Legislature of New York have adopted resolutions remonstrating against the infamous Congressional gag almost unanimously, only ten members appearing in the opposition. Thus the minds of the people are becoming awakened in one state after another, to the fearful inroads upon our rights and liberties; and it will not be long before a northern 'doughface' will be as much despised as such a character was, in the days of the old Missouri question.

The British schooner-of-war Skipjack has recently captured off the Isle of Pines, the Spanish slaver Ulysses, a brig, from Africa, bound to Cuba, with 529 slaves on board. A large proportion of these slaves were females, and the whole, with but very few exceptions, were between the ages of 9 and 16 years.

THE LEXINGTON. The New York Express of the 18th inst. states that on the preceding day Mr. Charles Porter returned from an exploring tour East. He examined the whole coast of Long Island, from Plumb Island to Eaton's Neck, but could not discover a single body.

We learn that the Rev. Abel Stevean, whose health has been so much impaired as to disqualify him from the pursuit of his profession, has taken the editorial charge of the Olive Leaf and Temperance Herald. Mr. Stevens is well known as a most learned and eloquent divine, and we wish him much success in his new vocation, and a speedy restoration to his former health. The Olive Leaf will present new claims to public patronage from this accession to its strength.—*Journal.*

THE MOUNTAIN HAS LABORED. The Committee on the Suppression of Intemperance have reported that it is inexpedient at the present time to legislate father on this subject. Those temperance men who voted for the repeal of the law of 1838, in the expectation that something *better* would be provided, must feel particularly uncomfortable.

Resolutions have been introduced into the Legislative Council of Florida strongly protesting against the project of dividing the territory, and urging our delegate to press by every means in his power, the admission of Florida into the Union, at the present session of Congress.

☞ From the report of the Warden of the Massachusetts State's Priron we learn the income for the year ending 30th of September, was $43,025, 32—disbursements, $38,492, 05—leaving a balance of profits amounting to $4,633,27.

The number of convicts in the Prison on the 1st day of October, 1838, was three hundred and two.

INDEPENDENT ROMISH CHURCH. It is stated by a correspondent of the Journal of Commerce, that there is at Port-Spain, Trinidad, a congregation of worshippers who hold all the tenents and doctrines of the Roman Catholic Church, but deny the jurisdiction of the Pope. This is believed to be the first congregation who have emancipated themselves from the control of the See of Rome, and yet hold the doctrines of that church.

ASIATIC BARBARITY. An unfortunate debtor, we are informed, was last week brought from the parish prison to one of the courts, hand-cuffed!—*N. Y. Sun.*

TREMENDOUS FIRE. About three o'clock this morning, the City Exchange in St. Louis street, was discovered to be on fire, and has continued to burn with awful violence up to the time we are going to press (six o'clock.) The flames are now shining in our windows, presenting a painful but magnificent sight. The devouring element baffles all exertion; and we fear that this noble structure, the architectural pride of our city, will shortly be a heap of ruins. —*New Orleans Bulletin, Feb.* 11.

The edifice, the destruction of which is recorded in the preceding paragraph, was one of the chief ornaments of New Orleans. It cost $600,000, exclusive of the necessary furniture of the different establishments which it included,

CONNECTICUT RIVER. The bridges over Connecticut River at Northampton and Sanderland, Mass. have been carried away. They were extensive structures, 50 or 60 rods long, and covered. The loss will be severely felt.

The Houston Star says the emigration to Texas by the inland course is immense---by far greater than by sea. A gentleman from Nachitoches says, for 50 miles on the road he was not out of sight of wagons loaded down with furniture, and surrounded with men, women and children.


## Circular. To Temperance Men.

*THE BOSTON SPY, Edited by Richard Hildreth,*

A new temperance paper has been commenced in Boston, with the above title, and the friends of temperance are called upon to aid in its support. It is a very CHEAP PAPER, the subscription price being only ONE DOLLAR A YEAR, for a single copy, SEVENTY-FIVE CENTS, where ten or more subscribe together, in a town. It is issued every WEDNESDAY, *at No 32 Congress Street, by* KIDDER & WRIGHT.

If the Temperance men of Massachusetts wish to have a paper which will take a *firm* and decided *stand* against the sale of intoxicating drink, and which will manfully meet and oppose the enemies of truth and righteousness, let them '*come up to the help*' and patronize the BOSTON SPY.

Subscriptions received by the Publishers, at their office, No. 32 Congress Street, (up stairs.)

KIDDER & WRIGHT.

Boston, Feb. 12, 1840.

## NEW BOOKS.

JUST PUBLISHED, and for sale at 25, Cornhill, THE SLAVE: or the Memoirs of Archy Moore. Price 50 cents.

DESPOTISM IN AMERICA, by the author of Archy Moore. Price 50 cents.

LECTURES ON BRITISH INDIA, by GEORGE THOMPSON, with a Preface by W. L. Garrison. Price 50 cents.

STRICTURES ON GOV. MORTON'S MESSAGE. Strictures on Governor Morton's Message, by a Democrat, second Edition, just published and for sale at the office of the SPY, 32 Congress st. Price 50 cents per dozen. feb 28 3t

## EMIGRATION TO BRITISH GUIANA.

A first class vessel of about 250 tons will sail from the port of Boston for BRITISH GUIANA, on or about the 10th of April next. This vessel will be victualled and fitted up, (UNDER THE SUPERINTENDENCE OF A COMMITTEE) by the Agent of the Immigration Society of British Guiana, exclusively for the accommodation of those free persons of color, who may be desirous of emigrating to that Colony. They will, with their families and baggage, be conveyed there FREE OF ANY EXPENSE, and be provided GRATIS with LODGING AND FOOD, by the Directors of the Imigration Society, until they have an opportunity of obtaining SATISFACTORY EMPLOYMENT. *No demand will be made upon them either for their passage or maintenance, as above stated; and they will be at liberty, on their arrival in Guiana, to choose the employment they may prefer, or deem most advantageous to themselves.*

They will be under the special care of a GOVERNMENT-OFFICER, appointed by the Executive, whose duty it is, as Emigration Agent, to furnish all emigrants arriving in the Colony with every necessary advice and assistance.

FREE, INDUSTRIOUS PERSONS OF COLOR, who are desirous of emigrating to British Guiana, where they will be certain to meet with lucrative employment, and enjoy equal social privileges with the white inhabitants, will leave their names before the 31st of March with Messrs. John T. Hilton, Thomas Cole, W. S. Jennings, Joseph W. Butler, J. G. Barbadoes, or either of them, who will furnish all necessary information.

As it is considered desirable to maintain (as far as possible) an equality in the number of the sexes, men with families will be preferred, although no objections will be made to unmarried persons of either sex. EDWARD CARBERY,

Agent of the Immigration Society of British Guiana.

Boston, Feb. 18, 1840.

### BRITISH GUIANA.

Edward Carbery, Esq. Agent of the Immigration Society of British Guiana, having appointed Messrs. John T. Hilton, Thomas Cole, W. S. Jennings, J. W. Butler, and James G. Barbadoes, of this city, committee to carry the objects of that Society into effect, they have consented to act in that capacity, and accordingly are now ready to receive and register the names of all free colored persons, of good character and industrious habits, who may desire to avail themselves of the advantages of a settlement on that free soil—and also to give such information respecting the immigration plan as may be required. The transportation to the colony will be free of expense to the emigrants.

☞ All letters must be post paid, and addressed to the secretary, No. 2, Court-st. Boston.

JAMES G. BARBADOES, *Secretary.*

Boston, Feb. 21, 1840.

## DESPOTISM IN AMERICA.

Just published, and for sale by Whipple and Damrell, No. 9, Cornhill, DESPOTISM IN AMERICA, or an Inquiry into the Nature and Results of the Slaveholding System in the United States. By the author of 'Archy Moore.

—ALSO—

THE SLAVE: or Memoir of Archy Moore. New Edition. Two volumes in one.

☞ The price of these works is 50 cents per single copy, $5 per dozen. They are beautifully printed on fine paper, and neatly bound with cloth backs.

—ALSO—

By the same author, just published and for sale as above, Banks, Banking and Paper Currencies, in three parts: Part I., History of Banks and Paper Money. Part II., Argument for open competition in Banking. Part III., Apology for one dollar notes.

Boston, Feb. 14. 7tf.

## Dr. Hitchcock, Dentist,

*No. 98 Court Street, corner of Stoddard Street, Boston.*

**Extracting, Filling and Setting Teeth.**

*Extracting.*—Dr. H. has an Improved Extractor for removing teeth, which is superior and far preferable to all other instruments. Its popularity and excellence require no other recommendation than the fact, that during the past year it has removed nearly *Two Thousand Teeth.* Extracting 25 cents.

*Filling Teeth.*---The advertiser has paid particular attention to the one and